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The
CHRISTIAN CENTURY

Published Weekly

Europe's Fateful Hour

An Editorial

Barth Rethinks Barthianism

By Gregory Vlastos

Taking Time Seriously

In the Series "How My Mind Has Changed"

By James Luther Adams

SEPTEMBER SURVEY OF BOOKS

15 Cents a Copy • September 6, 1939 • Four Dollars a Year

In This Issue

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The CHRISTIAN CENTURY

September 6, 1939

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Contents

Editorial
- Editorial Paragraphs 1059
- Europe's Fateful Hour 1062

Quintus Quiz: Round Tables and Square Deals 1064

Contributed Articles
- Barth Rethinks Barthianism, by Gregory Vlastos .. 1065
- Taking Time Seriously, by James Luther Adams .. 1067

September Survey of Books
- Security: Can We Retrieve It? by Arthur Salter ... 1071
- The Religion of a Healthy Mind, by Charles T. Holman 1071
- The Family Reunion, by T. S. Eliot 1072
- The Rural Church in the Far East, by Ralph A. Felton 1073
- The Priests and Prophets, by Jacob Hoschander ... 1073
- The Marxist Philosophy and the Sciences, by J. B. S. Haldane 1073
- American Problems of Today, by Louis M. Hacker 1074
- The Art of Being a Person, by George Ross Wells .. 1074
- Plato Today, by R. H. S. Crossman 1075
- Training in Prayer, edited by Lindsay Dewar 1076
- Books in Brief 1076
- Books Received 1078

News of the Christian World
- Correspondence from England 1079
- Correspondence from New York 1079
- Correspondence from Chicago 1080
- Correspondence from the Southeast 1082
- Correspondence from Colorado 1082
- Correspondence from Japan 1083
- Correspondence from Alabama 1085

The New Films 1086

Calendar of Coming Events

Sept. 5-7. Congregational-Christian Ministers' Institute, Geneva Point, Lake Winnipesaukee, N. H.
Sept. 5-15. School for Negro Pastors, Morgan College, Baltimore.
Sept. 6. Evangelical Annual Conference, Johnstown, Pa.
Sept. 8-10. Annual Conference, Fellowship of Reconciliation, Haverford College, Haverford, Pa.
Sept. 8-10. Wyoming Disciples Convention, Wheatland.
Sept. 11-13. Evangelical and Reformed Mid-West Synod, Indianapolis, Ind.
Sept. 18-20. Pennsylvania Disciples Convention, Philadelphia.
Sept. 19. Hyde Lectures, Andover Newton Theological School, Newton Centre, Mass. Nels F. S. Ferré, speaker.
Sept. 19-21. Illinois Disciples, First Church, Springfield.
Sept. 20-22. Alabama Disciples Convention, Lannett.
Sept. 26. Hyde Lectures, Andover Newton Theological School, Newton Centre, Mass. Nels F. S. Ferré, speaker.
Sept. 26-Oct. 3. National W. C. T. U. Convention, Rochester, N. Y.
Sept. 27. New Jersey Annual Methodist Conference, Ocean City, N. J.
Sept. 27-29. Mississippi Disciples State Convention, Jackson.
Sept. 29-Oct. 1. World Congress Against Racialism, Paris, France.
Sept. 30, Oct. 1. National Loyalty Days.
Oct. 3-5. Kansas Disciples State Convention, Wellington.
Oct. 9-13. National Recreation Congress, Boston, Mass.
Oct. 10-12. Wisconsin Annual Synod, Presbyterian Church in the U. S. A., Milwaukee.
Oct. 11, 12. State Convention, Maine Council of Churches, Bangor.
Oct. 16-20. Universalist General Convention, Washington, D. C.
Oct. 17-19. Ohio Baptist Convention, Youngstown.
Oct. 18, 19. National Disciples Evangelistic Association rally, Richmond, Va.
Oct. 19-22. Georgia Colored Disciples State Convention, Cadwell.
Oct. 19-25. Eighty-ninth International Disciples Convention, Richmond, Va.
Oct. 27-29. National Council, Y.M.C.A., Detroit, Mich.
Oct. 29. National Temperance Sunday.
Nov. 5-11. American Education Week.
Nov. 10-13. International Goodwill Congress, Milwaukee, Wis.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

Next Week

Karl Barth on "How My Mind Has Changed in This Decade"; the World Council of Churches on "The Churches and War"; Albert W. Palmer on "The Geneva Church Peace Conference"—a memorable issue.

The
CHRISTIAN CENTURY
Undenominational

VOLUME LVI CHICAGO, SEPTEMBER 6, 1939 NUMBER 36

EDITORIAL

IF WAR THREATENS on a world scale, what can the churches do about it? Called together by the World Council of Churches a picked group of leaders from most of the non-Roman communions of Europe, Asia and the Americas met in Geneva this summer to face that question. The conclusions at which they arrived, after an extended period of intensive study and common discussion, have now been formulated in a single document which is ready to be sent out to all the churches of the world. The positions agreed upon in that document and the program of Christian action outlined may prove of even more importance if the nations should be swept into the hell of another world war than if such a tragedy is again, for the moment, averted. We have no hesitation in saying that this document will prove the most important sent out in the name of a united Christendom since the rise of the modern ecumenical movement. The Christian Century is therefore glad to announce that it will, in its next issue, publish this history-making document in its entirety, and that with it there will be presented an article by Dr. Albert W. Palmer telling the story of the epochal gathering in which it was formulated.

Churches and the Threat of War

Episcopalians to Hold Peace Parley

TIMELY indeed in view of the world situation is the conference on peace problems to be held by Episcopalians in the Church of the Incarnation, New York, on October 9. The conference has been called by a committee of which the Rev. Elmore M. McKee, rector of St. George's, is chairman, and on which appear such names as those of Bishop Lawrence of Western Massachusetts, Bishop Peabody of Central New York and Bishop Mitchell of Arizona. Bishop Paul Jones, now chaplain of Antioch College, will address the conference on "Pacifists in the Last War," and the Rev. John Gass, rector of the Church of the Incarnation, will lead a discussion of the role of the conscientious objector. Following an address by Mrs. Henry Hill Pierce of the national council of the Episcopal Church, the Rev. S. Whitney Hale, rector of the Church of the Advent, Boston, will lead a discussion of "Pacifism as a Force for World Christianity." The summarizing address is to be given by Dr. W. Russell Bowie, who will lead in formulating the statement which the conference is expected to send out. Although it is probable that most of the attendance will come from the New York region, those who are making arrangements for the conference hope that it will speak with sufficient clarity and force to give a lead to the entire Episcopal Church in fixing its position in the face of declared or undeclared war.

The Salvation Army Has A New General

COMMISSIONER GEORGE L. CARPENTER, for the past two years ranking officer in Canada, has been elected to succeed Evangeline Booth as commanding general of the Salvation Army. A true son of the army, General Carpenter has had an international career. Enlisting in his native Australia he moved steadily upward as a commissioned officer until he became editor-in-chief of army publications "down under." Then for twelve years he headed the literary offices of the army in London. Later he served another term of duty in Australia, after that in South America, and most recently, as has been said, he has been in charge of territorial offices in Toronto. General Carpenter's election is generally interpreted as a further shift on the part of the army toward democratic leadership and away from the Booth family autocracy. General Evangeline Booth, despite her family connections, has represented this liberalizing movement. General Carpenter has already promised to lean heavily upon advisers before making major decisions. "If I ever get to the stage of refusing to listen to advice," the press quotes him as saying in his first interview after his election, "I hope the army will ask me to retire, and will see to it that I do." As long as the army is an "army," its organization will undoubtedly retain autocratic forms. After all, having authority clearly designated and heading up in some ultimately responsible commander is what differentiates

an army from a mob. But the army sees that the unbending autocracy of the William Booth period is no longer possible, or desirable. General Carpenter's election indicates with what success it is adjusting its organization to a new day.

California Will Try Self-Help Co-ops

CALIFORNIA is about to try an experiment in self-help for those on relief which should command national attention. According to Governor Olson, the state will provide for the establishment of numbers of co-operatives whose members will produce for their own needs or to distribute to the needs of others on relief rolls. The plan is too detailed to be described within the limits of a single editorial paragraph, but it was first dimly foreshadowed in Upton Sinclair's "Epic" campaign for the governorship of California, and was later clearly outlined in an article, "After Relief, What?" which Hjalmar Rutzebeck contributed to The Christian Century for December 7, 1938. (Please don't write in for copies of that number, for the supply has long since been exhausted.) Hjalmar Rutzebeck, meanwhile, has moved from California to Merom, Indiana. There, in connection with the Merom Institute now being conducted by the rural life department of the Congregational-Christian Council for Social Action, he has been demonstrating the possibilities of self-help cooperatives by actually conducting one among the WPA workers of Merom. Mr. Rutzebeck insists on calling his organization a reciprocal economy co-operative, which is a mouth-filling term that answers some obscure longing in his economistically inclined soul. But California, and the American public in general, are pretty sure to speak of the new organizations as self-help co-ops. Something must be done for the victims of the unemployment problem other than passing out relief checks. Neither the community nor the recipients can stand that sort of thing indefinitely. But what is that something to be? At Merom they think they have found a possible answer. Now California intends to find out whether they have or not. To this experiment we wish Godspeed.

Hitler's Bomb Disrupts Japanese Cabinet

HITLER may have shocked nations in the West by his negotiation of a treaty with Stalin, but the first direct hit scored by the nazi bombshell was in Tokyo. Seldom has a government so quickly reversed itself as did Japan, once it had discovered that the reports of an understanding between Germany and Russia were actually true. In less than a week the cabinet which had been responsible for Japan's adherence to the anti-Comintern pact had resigned, a new premier believed to be friendly to Great Britain had been selected, and the Japanese army in China had withdrawn from the threatening positions which it had taken up around the British colony of Hongkong. Indeed, if reports from China are to be believed, Japanese sentries in Tientsin began overnight to treat British subjects with ostentatious consideration and to satisfy their yearning to put whites in their places by slapping Germans. Squads of soldiers roamed the Japanese occupied areas tearing down swastikas, and there were many predictions from Tokyo that the last had been heard of the demands which have been holding up the British-Japanese negotiations. There is something more than a little ludicrous in this precipitous reversal of Japanese policy, but it at least testifies to the realism of the Japanese leaders. There have been doubts cast on this realism in the recent past. Even the Japanese generals, however, seem to have understood that the agreement reached between Germany and Russia puts an entirely new face on the situation in the Far East. Not only does it junk the anti-Comintern pact and leave Japan friendless in the midst of a world which will be a long time forgetting recent incidents at Tientsin, Shanghai and Hongkong, but it gives the Soviet Union a free hand in Asia. This latter fact is likely not only to bring the intermittent hostilities in Mongolia to a quick conclusion, but to add to the pressure within Japan for a speedy liquidation of the Chinese "incident." China, in the meantime, becomes more than ever sanguine as to the ultimate outcome of the present war.

Quakers Critical of British Tribunals

IN his correspondence from England in last week's paper Mr. Shillito spoke approvingly of the conduct of the first tribunal to sit on cases of conscientious objectors under the new British conscription law. There seems no question but that the tribunal showed its determination to treat those claiming exemption justly and as honorable young men. Reports of later tribunals confirm this initial impression. Nevertheless, the Quakers do not appear to be convinced that the treatment of c. o.'s in England is as yet all that it might be. A correspondent in the *Friend,* London weekly, points out that of the first eighteen cases heard only one applicant was granted absolute exemption, and this was a case in which the applicant was obviously physically incapable of performing any sort of service. The same Quaker journal, commenting editorially on the first cases, says: "It seemed evident, on the one hand, that real unconditional exemption was hardly contemplated by the tribunal; and, on the other, that permission to a man to remain in his present job depended on that job's direct or indirect connection with armament and 'civil defense' schemes rather than on its fundamental usefulness to the community." The fact is, therefore, that although the British tribunals are hearing conscientious objectors with consideration they are not granting exemption from some form of service of military importance except in very rare instances. If war comes it is hardly likely that, in the rush of cases when patriotic fervor is at its height, the c.o.'s will fare much, if any, better than they did a quarter-century ago. In the meantime, the Quakers have been forced to face an invitation from the government to provide civilian training for forms of alternative service to which their own younger members might be sent in lieu of service at the front. The government minister of labor offered largely to finance the enterprise, but the English yearly meeting after careful consideration

turned the offer down. As a means of keeping clear their testimony against war, the Quakers of Great Britain are not willing even to provide preparation for alternative civilian service.

Negotiate Trade Treaty With Argentina

WASHINGTON announces that the United States is about to negotiate a reciprocal trade treaty with Argentina. That means that the terms of such a treaty have been agreed upon, for governments do not make announcements of that sort until the outcome is certain. Under the new agreement Argentina will cut her tariff and quota restrictions against American automobiles, cash registers, office equipment, paints, refrigerators, radios, fruits and lumber, while the United States will lower the bars for Argentine turkeys, eggs, tallow, asparagus, the coarser wools, various skins and hides, sausage casings and horse-hair. Fresh, chilled and frozen meat is still to be kept out of this country, for even Mr. Hull is hardly ready to rouse the wrath of the stockmen and the packers. But pickled, cured and canned beef and veal is to have the way smoothed for its entrance. The importance of this treaty is greater than may at first appear. Argentina has been the outstanding center of opposition to the good neighbor policies of the Roosevelt administration in South America. And the Argentines can hardly be blamed for looking on our protestations of friendship with a fishy eye so long as we have insisted that they should buy heavily from us (they are our largest customers in this hemisphere, with the exception of Canada) while we have debarred most of their products from our markets. A few months ago we even threatened to make bad matters worse by dumping enormous quantities of wheat in Brazil, thus depriving Argentina of its principal market for its largest export crop. The new treaty, therefore, represents both good economic sense and good international politics. But no one need be surprised if there are loud cries from American turkey raisers, tallow dippers, asparagus growers and similar quarters when this sensible treaty goes into effect. In matters of world trade we are a great people to demand that we shall always be allowed to eat our cake and have it too.

Mr. Hearst Loses Another Paper

THE DISSOLUTION of the Hearst newspaper empire continues. Last week it was the *Herald-Examiner,* the Hearst morning paper in Chicago, which folded. In the red for years, the paper had been kept going as a means of protecting Hearst prestige. Now that there is not much Hearst prestige left to protect, the bankers who have the final word must have given the word to kill the paper. Undoubtedly the blow which sealed the paper's doom was the strike of six hundred editorial and business office employees, members of the American Newspaper Guild. Many will rejoice at this additional evidence of Mr. Hearst's downfall. Not that they will find cause for jubilation in the troubles of an old man who sees the triumphs of a lifetime turning to ashes. But they will find satisfaction in this evidence that irresponsible journalism of the Hearst type cannot succeed permanently in the United States. Nevertheless, there is something else involved in the disappearance even of such a paper as the *Chicago Herald-Examiner* which should deeply disturb thoughtful Americans. By the death of this paper Chicago is left with only one daily of general circulation in the morning field. Now that Hearst has withdrawn, Colonel McCormick's *Tribune* holds a monopoly and will probably soon be boasting a million-a-day circulation. If anything, Colonel McCormick's type of newspaper is more socially dangerous than Mr. Hearst's. But that is not the main point. If the *Tribune* were the best, as it claims to be the greatest, newspaper in the world it would not be a healthy thing for a city of Chicago's size and influence on the Mississippi valley to be left dependent on a single paper for its morning picture of the contemporary world. Yet what has happened to Chicago is what is happening all over the United States. The week before it happened in Chicago it had happened in Portland, Oregon. "There are," according to the trade weekly, *Editor & Publisher,* "about 1,200 cities in which single newspapers or single ownerships now supply all the printed news." Since there are only two thousand daily papers altogether in this country, this will show to what an extent the newspaper publishing business in our cities is becoming monopolistic. It will also help to explain the rapidly increasing importance of radio as a source of news dissemination.

Footnote to a Vacation

A MEMBER of the editorial staff has just returned from vacationing in a spot of idyllic beauty beside the Susquehanna in the fat farm lands of Pennsylvania. The place was so beautiful, the opportunity for complete relaxation so satisfying, that the name of the locality will not be disclosed, lest the next time it is visited it be found overrun with summer camps and roadside barbecue stands. Despite the beauty of the country, however, and the well kept nature of most of its farms, the returning vacationer finds his mind dwelling with misgiving on the human situation which he found there. He had heard a good deal about poverty in rural areas, but in the past he had thought of this generally in term of special areas—sharecroppers in the cotton states, nature's victims in the dust bowl, migrant workers in the California orchards. Now he knows that the problem is just as acute in as old, settled, "comfortable" agricultural regions as that in Pennsylvania. Pennsylvania's farms seem to fall generally into three classes. There are show places, usually run at a loss by people who derive some sort of large cash income from the cities. There are farms which have been handed down from father to son, and on which the present generation is managing to make a living, although frequently not to do much better than that. But there are numbers of tenant farmers who live on the ragged edge and whose children show acutely cruel marks of undernourishment and near-starvation. Peasantry is not something which threatens these farm people; it is something which is actually here. And it is here in almost every portion of

rural America. This human problem is not yet grasped in the cities, but it will shortly inflict its retribution upon them unless they wake up to it and do something about it.

Europe's Fateful Hour

IS it to be peace or war in Europe? As these words are written, no man knows. But the fateful issue will almost certainly have been settled before they can be read. At this moment the odds on war are heavy. No outward signs of weakening can be discerned on either side of the prospective battlelines. Herr Hitler has given to the world the letter in which he has told M. Daladier that "Danzig and the Corridor must go back to Germany." It is not easy for any government head—and especially for a dictator—to recede from such a publicly proclaimed "must." Ten minutes ago Mr. Chamberlain told Parliament (and so the world) that Great Britain has informed Germany that it will fulfill to the letter its obligations to Poland. It is not easy to wash out a publicly avowed commitment of that sort. With both sides thus in a position from which retreat appears well nigh impossible, the prospect undeniably favors war.

Nevertheless, hope for peace has not been abandoned. Hope persists while negotiations continue, and negotiations not only continue but now seem likely to be protracted far longer than was expected a few days ago. Indeed, one of the surprises in Mr. Chamberlain's brief speech to the House of Commons—perhaps its only surprise—is its revelation that it has been at the suggestion of the German government that the British cabinet has moved so deliberately in considering Herr Hitler's demands. If Germany, with its supposed reliance on a *Blitzkrieg*—a war which comes like a bolt from the blue and is over before men can summon their wits or resistance—is counseling delay, as Mr. Chamberlain has affirmed, it is too early to despair of peace. Every hour of delay not only offers more chance for success to the negotiations which Mussolini and others are carrying on behind the scenes, but also for the growth of a people's will for peace.

I

It is true that, on the basis of such information as is now available, there is no sign of any cracking of the popular support for government policies on either side. Censorship, now operating openly in most of the European countries and indirectly in all the rest, may be hiding facts which the bargaining cabinets do not want to have get out. We doubt, however, whether there is anywhere as yet any important mass opposition to any government's policy. The popular mood seems rather to be one of almost fatalistic acceptance of impending tragedy. Yet one fact is clear: nobody *wants* war. Even in Germany and Italy, where the people have been subjected to intensive indoctrination in the virtues of the military way of life, the people do not want war. Hitler's letter to Daladier (of which more later) expresses a horror of war, learned in the front line trenches, which is undoubtedly sincere. Nobody *wants* war. On this the hope of peace is sustained. And because of this, we still refuse to believe that, in the hour of decision, the rulers of Europe will plunge into the final madness of conflict.

But if peace is preserved, it will be by the slenderest of margins. And it will not be a real peace. Whether Hitler gets those parts of Poland which he says he "must" have, or whether he is placated for the moment with some lesser concession, there is no real peace in prospect at the successful end of such negotiations as are now in progress. The only peace which the statesmen are seeking in their present desperate extremity is another such peace as Mr. Chamberlain brought back from Munich. That, it will be remembered, he dared to speak of as "peace for our time." Now he knows, as does the world, that it was no more than a year's truce. The peace which the cabinets of Europe are negotiating at this hour is again no more than a truce. A true peace will remain to be worked out if, at the eleventh hour, this truce can be obtained. Such a true peace must be in the nature of a general settlement, freely entered into by all the participating nations and avowedly dedicated to a final liquidation of the evil done by the Versailles treaty.

If a truce can somehow be obtained, it will offer Europe a last chance to negotiate such a true peace. A last chance, for Europe cannot survive another such crisis. It may not survive the present one.

II

The world has lived in such a whirl of excitement, under such an imminent prospect of catastrophe, since the nonaggression pact between Germany and Russia was announced, that few have today any more than a confused impression of the state of the world about them. All know that momentous events are in progress, but these are so immense in their proportions and crowd upon each other with such swiftness that their nature and their implications escape immediate understanding. Yet even amid this nightmare plunge toward disaster certain facts are clear.

It is clear, for one thing, that the Europe which has been is gone. The Europe which came out of the sacrifice of ten million men twenty years ago, men who went to their deaths believing that they were dying for some high and holy cause, has been destroyed. It is no more. Whether the decision of the present crisis favors peace or war, the Europe of Versailles has disappeared. Since it has disappeared, the task so tragically bungled at Versailles must be done over.

In the second place, it is clear that this final destruction of the Europe which has been is a result of the Russian decision to withdraw, so far as possible, from European politics and to work out Russia's destiny as an Asiatic power. At the moment the Western world rings with denunciation of the cynicism and duplicity which have made possible the understanding between Stalin and Hitler. What the ultimate effect of that cynicism will be on the ideological foundations of both the communist and the national socialist states only time can tell. But the important fact is not the nature of the motives and morals which led up to the Moscow thunderbolt—after all, cynicism and duplicity are not unprecedented in European politics, as those who can remember as far back as Munich

know—but the fact that the eastern borders of Europe have been set at the 26th parallel.

A third fact which the events of these tense days should have impressed upon the dullest mind is that the struggle in Europe has, by the withdrawal of Russia, been resolved basically into a duel between Great Britain and Germany. Ostensibly, it has been the fate of Poland which has been at stake, and Warsaw should have been as much a center of interest as Berlin. Italy and France have been vitally concerned, and the world should have listened with bated breath for every word from Rome and Paris. But although all these capitals have been watched with care, it has been on London and Berlin that the attention of mankind has been riveted. There the master antagonists have faced each other. Mussolini may have sought to modify the demands of Hitler, and Daladier may have sought to reinforce the determination of Chamberlain. But the duel has settled down, in its final analysis, to the two men, and the nations which they head.

Finally, it should be clear from the present crisis that Europe is still plagued by the devil of power politics. Despite the lofty words of statesmen, the event which has precipitated this crisis at this time has been the signing of the German-Russian pact which destroyed the prospect of one balance of power and determined Hitler to strike before his opponents could create another. And the tremendous task which Mr. Chamberlain now faces, with hope of help from Russia gone, is to construct a new balance of power that will enable the British fleet once more to operate with its expected decisive power. The trouble, from Mr. Chamberlain's point of view, is that the other nations to which he has given guarantees and on which he would now like to rely, are so strikingly lacking in inner stability. Poland, Rumania, Greece, even Yugoslavia if hope persists of keeping it out of the German orbit—which of them is weakest at the core? It would be hard to say.

III

In view of such facts, the German has too good a case for a complete new deal in Europe for the British conscience to consider it without misgiving. Has liberal thought in England, for example, ever regarded such a device as the Polish Corridor as a permanent feature of the map of Europe? Has it believed in the permanent right to existence of a regime which mistreated the Jews and exploited the peasants and exiled liberals, such as Paderewski, as shamelessly as has that in Poland? It is the adroitness with which this challenge to the liberal conscience in England and France is presented that makes Hitler's letter to Daladier such a remarkable document. For the moment the power of that letter is being discounted in the democracies because of the bad record of its author; after all, who is Hitler to talk morals to western Europe? But the effect of the letter will persist, nevertheless, and grow. It is a strange, but not unimportant, fact that so far in the development of the present crisis it has been the German negotiator who has come into the open with vital documents and the British negotiator who has been most insistent on secrecy.

With the hope for an overwhelming weight of metal against Hitler destroyed by the Russian defection, with the case of Danzig and the Corridor so open to debate, Mr. Chamberlain therefore faces such a test as his statesmanship has not yet encountered. If a truce can be gained, his only guaranty for his nation's future will be through a subsequent offer of a general settlement. This must be a genuine settlement, not merely a few niggling concessions, and those mostly at the expense of small nations. But if a truce is not gained and war comes, then the British prime minister must formulate war aims on a level and with a clarity which will expunge from the liberal conscience in England and France the haunting fear that it is fighting to maintain a Corridor, or the rotten regime of a Carol, or the stupid army dictatorship in Athens. Either way the decisions of the next few days turn, here are the requirements which lie ahead for Mr. Chamberlain and his government. Are Britain's Tories capable of meeting them?

IV

In all this, some word should be said as to the part played by Mr. Roosevelt. Five times the President has intervened, by writing to the king of Italy, to the president of Poland, to the king of the Belgians, and twice to the German führer. All these letters have been appeals for a peaceful solution of the present crisis. To President Moscicki and to Herr Hitler the President outlined three possible methods of peaceful settlement: (1) by direct negotiation between the two nations; (2) by arbitration before an agreed upon tribunal; (3) by conciliation by a disinterested third party. The people of the United States approve overwhelmingly such intervention on the part of their chief executive. A few weeks ago Mr. Roosevelt complained to a press conference that the refusal of Congress to amend the neutrality laws according to his wishes left him, in case of a crisis, with no way in which to intervene. His recent acts belie those petulant words. He has intervened, and exactly in the form which the nation will support. The intervention which he desired to exercise, by threatening Hitler with American arms for England and France, would not have received general national approval.

V

It is impossible to attempt an editorial interpretation of the full meaning of this crisis while the issue of immediate war or peace is still undecided. We still hope for peace; we still refuse to believe in the inevitability of war. But even in this hour of breathless waiting one's heart is torn with an inescapable sense of pity for man who stands forth from the events of these tragic days not so much hero or villain as the pathetic victim of his fate. And his fate is seen, as perhaps never before, to be the product of his own frailties and his own pride. For his pride is his greatest, as it is his most absurd, frailty. That is true for the common man in every European country in the grip of this crisis. It is equally true for the man who, more than any other, must make the fateful decision.

The Adolf Hitler who wrote the letter to M. Daladier is not the Hitler of nazi myth. He is not the superman; he is not the inspired mystic; he is not the infallible

führer. Rather he is, for the first time since he strode to the front of the world stage, a human figure who protests that he finds himself in a situation which he does not rule but which rules him. The whole text, the whole tone of the letter to the French premier is one of appeal. The picture of himself which Hitler, by his own choice, has given the world in this hour of crisis, is not a picture of one who rides the storms and hurls the thunderbolts of destiny; it is the picture of one who says, almost in so many words, "What else can I do?"

And if this is the plight to which the nazi messiah has been reduced, how much more the common men of Europe to whom, a decade ago, Hans Fallada addressed his unforgettable question: "Little man, what now?"

The basic horror in the European crisis is that there is such a universal recognition on both sides of the futility and uselessness of a resort to arms. Nobody wins a war; everybody loses. The pope says it; all the political leaders echo it; the common man mulls upon it in his innermost being. Yet despite this realization, Europe is being harried on toward ruin. And if this ruin shall barely be escaped now—and may God grant it!—what power is there which can rescue that blood-drenched continent from the vicious cycle of double-dealing, attack and counter-attack, tyranny, revenge and fostered hatreds which must in some not distant future bring catastrophe? If the churches have an answer for that question, which millions in their despair are asking, this is the hour of all hours in human history for them to speak out with the voice of prophecy.

Round Tables and Square Deals

EDITOR THE CHRISTIAN CENTURY:

SIR: I heard a speaker the other day quote the saying of an Eminent Person, which made me think more sadly than furiously. It was to the effect that if he, this Eminent Person, could bring together at a picnic certain other Eminent Persons, he could insure a settlement of the world's immediate troubles in an afternoon. The war drums would cease to roll after such a picnic. It would be worth planning, and he asked whether anyone disagreed with him.

You will agree with me that such picnics serve a limited purpose. If indeed the heads of the divided churches, and the leaders of revolutions, from the right or from the left, and the chief citizens of the democracies met together they might discover some charming traits in one another. They might have common tastes in pictures, flowers, music, architecture. They might indeed say at the end, "Who would have thought it!" But what about their tastes in ideas?

So some doubts trouble me when I hear of such a solution of our woes.

If this way out of our troubles is possible, what are we to think of the Eminent Persons who have not tried it before? And what can we make of the convictions to which they have pledged their lives, and the lives of millions, if they can be changed or modified under the spell of the Hon. Mr. Blank, speaking generally as he quaffs picnic drinks and tastes picnic dainties?

Here for example is a man who believes that to him there has been assigned by the Lord of the world the trust of a world view upon which the entire future of mankind depends, to which the long story of the ages has moved. He is not so much the discoverer of it as the instrument. To him the other views of other thinkers are not possible variants, but false and dangerous. For his own policy, based upon his divinely given outlook, he not only will die himself but be ready to make millions die. Is he to be placated by a picnic?

Here are the heads of churches which for four hundred years have found it impossible to present a common front. How many popes, how many archbishops have there been since the Reformation? How many serious attempts have been made to insure a common witness! Yet somehow these persons who have been so far separated from one another by unbridgeable gulfs—they and those for whom they speak are to come together after a picnic.

It is not so much the intelligence of these persons one might begin to doubt; it would be their sincerity. Of course if they require only the stimulus of a jolly afternoon to make them see that they were mistaken in their passionate creeds, then we may have our faith in them rudely shaken. It is far more serious to reflect upon the frivolity and insincerity of such Eminent Persons. But I do not really believe in this picnic solution. It is far too cynical.

Do you agree that such a "round table" would be unlikely to have the results which are so desirable? I cannot easily believe that men who have endured in their time persecution and prison, even if for causes which you and I count mistaken and evil, are likely to yield to the spell of a chat with people who are "really nice when you know them."

You and I have known many round tables in our time. But do you not share the suspicion which the plain man expresses when he reads of them? Frankly, I can even share the suspicion the French felt when they saw pictures of M. Briand learning golf from Mr. Lloyd George at a round table conference. The plain man has been told that upon certain policies depend the honor of his nation and the welfare of mankind, and that certain other policies spell ruin. And then suddenly he is told that at a round table those who represent opposites are in "complete agreement." Do you wonder that he finds the round table inconsistent with the square deal?

I am all for politeness. There is no virtue in being rude even to dictators. But I cannot bring myself to believe that the only thing needed to heal the divisions which have separated serious men for ages, is a picnic of Eminent Persons. If they do not really mean what they say, a solution might be easy. But what if they do mean what they have said? Then on returning from their picnic with their complete agreement mankind must greet them with the words, "Gentlemen, you are fired!"

Ever yours respectfully,

QUINTUS QUIZ.

Barth Rethinks Barthianism

By Gregory Vlastos

INVITING Karl Barth to give the Gifford lectures* is scarcely less incongruous than asking Father Coughlin to address the Conference of Christians and Jews. Lord Gifford's stated purpose is to "promote, advance, teach and diffuse" natural theology; that is, a scientific study of religion "without reference to or reliance upon any supposed special, exceptional or so-called miraculous revelation." The intention of the foundation is the exact opposite of the intention of Barth's theology. When the invitation comes Barth explains: "I am an avowed opponent of all natural theology." The invitation is sustained. Barth accepts. He comes to Aberdeen not to expound or even discuss and criticize natural theology, but to give a formal statement of its antithesis. His lectures are a "commentary" on the Scottish Confession of 1560; needless to say, a very Barthian commentary.

Once again we hear Barth's timeless message of the absolute sovereignty of God. This is his great contribution to us all: reverence for "the unknown God, the hidden God" (to recall a phrase that runs like a refrain through his earliest book); hatred for all idols, for every idea, ideal, institution or cult that would imperil God's supremacy. But then the formidable question: How can we know the unknown God? How serve the hidden God? There must be an answer, and it must make sense. Barth knows this very well. Faith, he insists, is knowledge: "no more objective and strict form of knowledge can exist." The relativity of all our knowledge and all our work is no reason for tolerating ignorance or inactivity. There must be true knowledge of God and right service of God. We must meet God in this human realm of history. Where? This is *the* question of theology: God's relation to the human world through which he may be known and served.

The Meaning of 'Otherness'

Barth's answer is vitiated by the assumption that "otherness" means "exclusive separation." If God is other than the world (a proposition which everyone must grant, except the most naive pantheist), then, Barth concludes, God and the world must be mutually exclusive; if God is the Wholly Other, then no part of the world can be part of God, no aspect of the world can as such be a manifestation or revelation of God. This, in my opinion, is logically false and theologically disastrous. The Christian Century is other than the city of Chicago; logic and God forbid that we should ever confuse their identities; but they interpenetrate at 440 South Dearborn street nonetheless, as well as in a hundred other more subtle and important ways. Even the otherness of opposites does not preclude, but requires, interpenetration; if they were absolutely alien to each other, they could not oppose each other. And one need only refer to the New Testament for the religious application: "Everyone that loveth is born of God, and knoweth God." God is other than human experience. But where men love one another, there God and human experience interpenetrate. To love my brother is to know God.

How Do You Know?

But if God and human experience are mutually exclusive, then no experience of ours can find God and no idea of ours can comprehend him. True to this conclusion, Barth is forced to make statements like the following: "God is personal, but personal in an *incomprehensible* way." This is much like saying, "This is excellent food in an *inedible* way." It does not help at all to add, as Barth does: "This is so, just because he and he alone is a true, real and genuine person." Do you *know* that God is a true, real and genuine person? By what categories do you comprehend this? By comprehensible or incomprehensible ones?

Barth is too clear-headed to ignore this difficulty. He accepts it as inevitable, and consoles himself with the thought that God is a mystery, faith is a mystery, election, forgiveness, the church are all mysteries. But the task of science and of theology is to throw searchlights of understanding on a night whose residual darkness is inexhaustible. You do not pierce the darkness by saying it is very dark. You do not illumine revelation by saying that it is a mystery, and then explaining (?) mystery as "the veiling of God in which he meets us by actually unveiling himself to us: because he will not and cannot unveil himself to us in any other way than by veiling himself" (*The Doctrine of the Word of God,* p. 188). Mystery can become an excuse for theological irresponsibility. When you come to the tough questions of theology, like that of the relation between a timeless deity and a timeful world, you can dodge the problem with the thought: It is a "miracle." If such theology is a science, it is the science of *Green Pastures.*

When things come to such a pass, it is almost inevitable that one should clutch at dogma to save oneself from the abyss of irrationalism. That is the fate of Karl Barth. The man who has attacked Catholic theology for its "assumption that revealed truth is given over to the church in the form of dogmas" (*Doctrine of the Word of God,* p. 312), now would exclude from Christian faith anyone who cannot accept the dogma of the physical resurrection of Jesus: "With it the entire Christian faith is either affirmed or denied." Is this all that Barth can teach us of knowledge of the God of truth and service of the God of love? Thank God that it is not.

Revolt as Divine Judgment

An essay written in 1919, "The Christian's Place in Society," appearing in Douglas Horton's excellent translation of *The Word of God and the Word of Man,* gives a glimpse of the young Barth, before faith had hardened

**The Knowledge of God and the Service of God According to the Teaching of the Reformation: The Gifford Lectures for 1937 and 1938.* By Karl Barth. Charles Scribner's Sons, $5.00.

into dogma. He sees there the sovereign God at work in the world. "We are moved by God," he writes. "God in history lives in us and about us." He knows that the "mighty God-given restlessness in man" is not confined to the pious, but can express itself in the diverse currents of those fateful years. In the revolt of modern youth, the revolt of modern art, the revolt against the family and against property, even the revolt against the church, he sees signs of divine judgment and divine promise: "We live in the midst of a tragically incomplete but purposeful series of divine deeds and evidences. We live amidst transition—a transition from death to life, from the unrighteousness of men to the righteousness of God, from the old to the new creation."

One listens hopefully to Barth's later writings for the same note. But for a while there is hardly an echo of it. Preoccupation with ecclesiastical dogma seems to silence it. His discussions become loaded with the history of doctrine, and ignore the history of man. The first edition of his most ambitious work was entitled, *Christian Dogmatics.* The second was renamed, *Church Dogmatics.* God becomes circumscribed in that magic circle of Palestinian history that is recorded in the literature of the Bible. And even this is not treated as history. To recognize it as the revelation of God, Barth must destroy it as human history.

An Impossible Neutrality

But there is no escaping the hound of heaven. God in history pursues the professor of church dogmatics. Hitler comes into power. Barth, teaching in Germany, attacks the theology of the German Christians, but declares himself neutral to the nazi state. He writes in December 1933: "I am withstanding a *theology* which today seeks refuge in National Socialism, not the National Socialist ordering of state and society." Then the well known events which forced him out of Germany. Did they force him also out of the dualism between church and politics, between faith and social action, between God and history, which sanctioned that impossible neutrality? The most exciting chapter in the Gifford lectures points toward this direction.

It is the chapter on "The State's Service of God." The very title is significant. Commenting on Paul's "Let every one submit himself to the ruling powers," Barth had written many years ago: " 'To submit oneself' is here . . . purely negative as an ethical concept. It denotes withdrawal, evasion, no rebellion, no revolution." Here, on the contrary, he explicitly condemns "withdrawal from the world or recognition of the independence of the world," and claims the political order as a positive "order *for the service of God.*" This service, Barth adds at once, does not consist in the personal piety of its rulers (apropos of recent talk of "God-controlled dictators"). It consists simply in what the state does. Does it enforce justice and preserve liberty? If so, it is our duty to support it—not merely our political duty, but our Christian duty as well. Does it corrupt justice and destroy liberty? Then it is our Christian duty to resist it with every means at our command.

What does this mean concretely? In these lectures Barth does not identify the "government of liars, murderers and incendiaries, a government which wishes to usurp the place of God, to fetter the conscience, to suppress the church and become itself the church of Antichrist." But last autumn, shortly after the pogroms, he named the Antichrist in a pamphlet flashing with anger, burning with urgency, the most prophetic utterance of his life.* He asks: "What is *the* political problem of our day?" He answers: "It is German National Socialism." He calls upon the church to quit its tactful indecision. "It is a choice where I would rather say 'No' with the crudest democratically minded fellow citizen than 'Yes' or 'Yes and no' with the most pious fellow Christian! What is a choice of faith if it never becomes a political choice?" One reads these pages with joy and incredulous hope. Is it possible that in these latter days the boldness of Peter and John should live again, that the church should cease at last its inoffensive whispers, speak out, and make its witness heard by those who seek it and those who fear it?

The Sacred Invades the Secular

But as for Barth the theologian, will the dualism of his thinking survive his present witness? There is no hint that he is conscious of inconsistency between theory and practice when forced to make a Christian judgment about present history and denounce German fascism in the name of God. But once the sacred has invaded the secular at this point, how keep it from further advance? Let us hope that Barth himself will feel the need of overhauling his theology as he tries to face the full implications of building a dike against the brown flood (the image is his). He will have to re-examine the daily practice of other states that are nominally Christian democracies and discover what it is that makes them such shaky bulwarks against racial pride, against political oppression and economic exploitation. In other words, he will have to go deeper into the religious interpretation of history and society. He must read the command of the God of love as clearly as he has read the judgment of the God of wrath. What is God's will for the disinherited millions, outside of Germany as within it, whose economic dispossession has meant exclusion from the church of Jesus Christ as from every other preserve of the middle class? That question is not irrelevant either to the struggle against Hitler or to the service of him who came to preach the gospel to the poor. Nor is it irrelevant to the knowledge of God who *is* love.

**The Church and the Political Problem of Our Day.* A translation has already appeared in England, and will be issued here shortly by Scribner's.

The Sleeping Princess

LET me forget the place where Sorrow slumbers;
May tall trees choke the path I would return
Down the dark years that I have traveled from her,
Inexorably stern.

May no returning memory awake her,
No thought break through those quiet forest deeps,
Where 'mid the sunlit hours that lie about her,
My lady sleeps.

ELIZABETH CARRINGTON EGGLESTON.

Taking Time Seriously

Thirty-Third Article in the Series "How My Mind Has Changed in This Decade"

By James Luther Adams

TO BE INVITED to contribute an article to the distinguished series on "How My Mind Has Changed in This Decade" is for me an unmerited privilege, a privilege extended, I take it, because of the editor's generous assumption that I may represent at least some of the tendencies discernible among Unitarians.

I

My earliest recollection goes back to the year 1906 when I was four years old. Our family was kneeling in prayer, each of us burying his head in a pillow. We could scarcely breathe, for our farmhouse was in the path of one of the worst dust storms of a decade in the Pacific northwest, and we were praying for relief. A few minutes before, blinded by the dust, I had lost my way in the farmyard, and on rejoining the family circle my prayer may well have been one of thanksgiving for having found the path to the house as well as of petition for the quieting of the wind. I was told much later that my father, a Baptist country preacher of premillenarian persuasion, prayed then and there for the Second Coming.

At one time my father was what might be called a circuit rider and I can remember riding behind him on horseback on some of his trips. Later on, I used to take my violin along in order to accompany the hymn singing.

My father was as otherworldly as the head of a family could possibly be. Very often he would tell us after family prayers before retiring at night that we might not see each other again on this earth. Christ might come before morning and we should all meet him in the air. He interpreted the World War as evidence of the approaching end of the present "dispensation." Later on, after he had joined the Plymouth Brethren, he refused on religious principle to vote. He gave up his life insurance policy because he felt it betrayed a lack of faith in God. When he was employed by the American Railway Express Company he refused to join the union on the ground that it was a worldly organization with worldly aims. Indeed, he had taken up railway work because of his decision to follow St. Paul's example and refuse to accept wages for preaching the gospel. In short, my father was a man of principle.

By the age of eleven I knew the whole plan of salvation according to the Scofield Reference Bible, and I testified for it in season and out. I even preached on the street and at the Salvation Army during my earlier years in college. The break came before I left college, but I did not give up religion. I simply changed my attitude: I decided that it was my mission to attack religion in season and out. I became a "campus radical" and joined with some other quondam fundamentalists to publish an undergraduate free-lance sheet which we smugly called the *Angels' Revolt*. My new law was in the scientific humanism of John Dietrich and my new prophecy was in the anti-Rotarianism of H. L. Mencken.

One of the great surprises of my life came at the end of my senior year in college. I had been taking a course in public speaking and all my speeches had been vicious attacks on religion as I knew it—at least, they had been as vicious as I could make them. The shock came one day when on leaving the classroom I happened to say quite casually to the professor that I did not know what I was going to do after graduation. I was already profitably engaged in business, but I was thoroughly discontented. The professor replied in a flash, "You don't know what you are going to do? Why, I have known for months. Come around and talk to me some day." And then, right there in the presence of my enemies, the fundamentalists, he smote me. "There is no possible doubt about it," he said. "You are going to be a preacher!" Later, I went by night, like Nicodemus, to question this strange counselor. Within six weeks the arrangements were complete. I was to attend Harvard Divinity School.

II

The changes which have taken place in me since then have been changes largely characterized by a slow process of deprovincialization, and yet by a process which has found its frame of reference for the most part in the catholic tradition of Christianity. The thread of continuity running through these changes has been an interest in history. Hence, the French proverb that the more human nature changes the more it remains the same, may find some illustration in my own thinking. After all, the expectation of the Second Coming "when time shall be no more" involved at least an otherworldly, negative interest in history. The major change (aside from a difference in attitude toward science and toward the kind of authority which the Bible possesses) centers around a change of attitude toward, rather than a diminution of interest in, time. Whereas in my youth I felt myself to be a stranger in time, a pilgrim on a foreign strand, now (largely under the influence of Dewey, Whitehead, Tillich and the Bible) I believe time itself to be of the essence of both God and man. Whereas formerly I thought of salvation as an escape of the elect from time, I now envisage it as taking place in community and in time, whether here or hereafter.

III

At the beginning of this decade, I was a disciple of Irving Babbitt, the leader of the movement known as literary humanism. As I look back upon this phase of development, it seems to me that there was little at variance between what I took from Babbitt and what I had gained from the theological and historical disciplines of the divinity school. Babbitt (along with Paul Elmer More) did for me what he did for hundreds of others. He made the religious ideas of Plato, the Buddha and Jesus, as well as

Christian theology, come alive. He led us back to fundamental ideas, but by a path that seemed new.

Scientific humanism had stressed a faith in education and in progress through science. At the same time it was, when consistent, purely relativistic in its ethics. Literary humanism, to my mind, had a more realistic conception of man: it envisaged the central problem of civilization as that of ethical standards and, without being obscurantist, it stressed the necessity of something like conversion, of a change in the will whereby a man would develop inner ethical control and work toward a richly human, universal norm. Through Babbitt's stress on these ideas I came to understand and value Greek and Chinese humanism, the Christian doctrines of sin and grace, and the Christian emphasis on conversion and humility. I also thus acquired a skepticism of the romantic liberal conception of human nature which was later to be so severely scrutinized by "realistic theology."

Yet literary humanism, despite its challenging sense of the past, did not possess a dynamic conception of history. The meaning of history tended to be localized more in the individual than in society. This was, to be sure, a needed emphasis at a time when humanitarianism was equated with Christianity by many of the "social gospelers," and with religion by scientific humanists. But, with the reading of Karl Marx and a study of the Anglo-catholic view of the church and its role in society, I began to look upon literary humanism as more satisfactory as an individual psychology of self-culture than as a social and institutional psychology. Literary humanism did not, except in the schools, elicit participation in the processes by which a more just social order and even a humanistic education are to be achieved.

Moreover, the humanistic interpretations of sin and grace and humility were truncated. As I indicated in my long critique of literary humanism, which appeared in *Hound and Horn* in 1932, these interpretations seemed to me to be only humanistic parodies of Christian theology. Humanism envisaged them in too narrow a frame of reference. It reckoned without its host, "our neighbor the universe." Both scientific and literary humanism had done what Millet did when he first painted "The Sower." They and he alike left no room on the canvas for the field into which the Sower was casting his seed. Like the Millet of the second (and better known) painting, I felt that man should be placed in a larger setting so that there might be two principals rather than one: man *and* the earth upon which he is dependent for the growth of the seed.

It was only later that the full significance of the New Testament idea concerning the seed growing of itself was to be impressed upon me by Rudolf Otto. At that time, Henry Nelson Wieman's definition of God provided a great stimulus. Religion, I came to believe, requires the declarative as well as the imperative mood. It has to do with facts as well as with hopes and demands, facts about man and especially about the resources upon which he is dependent for growth and re-creation. I began to appreciate again certain aspects of the Christian doctrines of creation and redemption. Humanism, in eschewing metaphysics, presupposed an unexamined metaphysics, and I decided that an unexamined metaphysics was not worth having.

My gratitude to Irving Babbitt has increased with the years and will probably continue to increase; indeed, I have tried to give expression to it in my contribution to the volume in honor of Babbitt shortly to be published by some of his students. Nevertheless, I was constrained to go beyond humanism, both scientific and literary. My desire was to find a metaphysics in addition to ethical standards and a meaning in history which would involve them both.

IV

At this time two significant changes took place. One of these changes was brought about through my work as a minister in the liberal church. The other was induced through my reading of Baron Friedrich von Hügel. But before speaking of these developments, I should like to repel reticence still further by referring to a personal experience.

At the beginning of this decade I was a graduate student of philosophy and comparative literature at Harvard. During this period I became a member of the Harvard Glee Club. Nathan Söderblom has remarked that Bach's St. Matthew's Passion music should be called the Fifth Evangelist. So was Bach for me. One night after singing with the club in the Mass in B Minor under Koussevitsky at Symphony Hall, Boston, a renewed conviction came over me that here in the Mass, beginning with the *Kyrie* and proceeding through the *Crucifixus* to the *Agnus Dei* and *Dona nobis pacem,* all that was essential in the human and the divine was expressed. My love of the music awakened in me a profound sense of gratitude to Bach for having displayed as through a prism and in a way which was irresistible for me, the essence of Christianity.

I realize now that this was only the culmination of my *praeparatio evangelica.* For suddenly I wondered if I had a right even to enjoy what Bach had given me. I wondered if I was not a spiritual parasite, one who was willing to trade on the costly spiritual heritage of Christianity, but who was perhaps doing very little to keep that heritage alive. In the language of Kierkegaard, I was forced out of the spectator into the "existential" attitude. This experience as such was, to be sure, not a new one: it was simply a more decisive one. I could now see what Nietzsche meant when, in speaking of the Passion music, he said, "Whoever has wholly forgotten Christianity will hear it there again."

V

As an active minister (which I had been from the time of my graduation from Harvard Divinity School in 1927) I began to feel an increasing uneasiness about religious liberalism. It appeared to me to represent a cultural lag, the tail end of the laissez faire philosophy of the nineteenth century. Its competitive character and its atomistic individualism forced upon me the question as to what the theological method of liberalism is and should be, and also as to what its religious content actually is. Reinhold Niebuhr, Walter Marshall Horton and John Bennett had their share in pointing up these questions, if not in raising

them. Especially influential at that time was T. S. Eliot's criticism of Babbitt's cosmopolitanism and the strictures of Hermelink and Otto upon so-called universal religion.

Through these writers as well as through personal experience I came to see that religion lives not only by means of universally valid *ideas,* but also through the warmer, more concrete, historical tradition which possesses its sense of community, its prophets and its "acts" of the apostles, its liturgy and literature, its peculiar language and disciplines. "The spirit killeth, the letter giveth life." Not that I doubted the validity of the principle of disciplined freedom. Rather the question was: Is there a liberal church, or are there only aggregates of individuals, each claiming to search the truth—as though none had yet been found? Despite my (still existing) conviction that the empirical method is the proper one for theology, Anglo-catholicism and Barthianism with their respective emphases on a common faith and a "church theology" served as a challenge.

These questions were the source of great distress to me. I even contemplated giving up the ministry and going into teaching. Indeed, I did later become a full-time instructor in English at Boston University, continuing the while my work as a minister.

Some of the younger Unitarian ministers in New England had organized themselves into a study group for the purpose of working out together a critique of liberalism and also of searching for a remedy. Over a period of years this group (later to be known as the Greenfield Group) read, discussed, and wrote papers on the outstanding theologians of the twentieth century as well as on some of the earlier ones, both Roman Catholic and Protestant. They hammered out together a "church theology" which would enable them as liberals to restate in modern terms the Christian doctrines of God and man, of sin and grace, and of the church. Pursuing the implications of their group method, they attempted to set forth the principal disciplines which these doctrines seemed to demand. Nor did they confine their attention to the harmless concerns of academic theology. The necessity of carrying their conclusions over into the work of the church and a year spent studying books like Troeltsch's *Social Teachings of the Christian Churches* helped us, as F. R. Barry would say, to make our Christianity relevant. But many of us felt that we had much to do yet before we learned to take contemporary history seriously.

VI

Although von Hügel did not meet this need for orientation in time, his influence upon me and certain other Unitarian ministers in the Greenfield Group was profound. My own interest in von Hügel I owe, like many another fruit-bearing seed, to Dean Sperry of Harvard. Von Hügel's philosophy of critical realism, his emphasis on the role of the body, history, and institutions in religion, his attack (along with Maritain's) on the "pure spirituality" of unhistorical, non-institutional, non-incarnational religion became determinative for my conception of religion. Much of this side of von Hügel was the more impressive because of the way in which he showed how James Martineau, a Unitarian theologian, had espoused similar views. Through reading von Hügel's *Letters to a Niece* I found a new reality in the devotional life, especially because of his insistence that there should exist a tension between the sacred and the secular, and between Hebraism, Hellenism and science.

I went on from von Hügel to the reading of certain of the other great spiritual directors of history, and especially of St. Francis de Sales. Several groups of Unitarian ministers at about this time were developing cooperatively certain disciplines for the devotional life. One of our groups (the Brothers of the Way), suspicious of the sort of devotions which aim at a cloistered virtue, included within its disciplines weekly visits of mercy to the needy, a "general" discipline of active participation in some secular organization of socially prophetic significance, and an annual retreat where we participated in discussions of social issues and in the sacraments of silence and of the Lord's Supper.

A sense for the ontological, the historical, and the institutional elements in Christianity was by now deeply formed. Still I only vaguely apprehended the relation of all these things to the history that was in the making. This statement seems to me accurate despite the fact that I had been actively interested in strikes (a minister could not live in Salem, Massachusetts, without having something to do with strikes), despite the fact that I knew something about the lot of the laborer by having worked for six years on the railroad, and despite the fact that one of our groups of Unitarian ministers had for a period used St. Francis de Sales and Karl Marx for daily devotional reading. I was not yet taking time seriously. Von Hügel, like Babbitt, had increased in me a sense of the past which gave perspective to immediate interests, but he had no theology for social salvation.

VII

In 1935 and 1936 I spent almost a year abroad in preparation for coming to teach at the Meadville Theological School in Chicago. Because of my interest in the liturgical movement, I devoted a portion of my time to visiting Benedictine monasteries. But I spent the greater part of the year attending lectures in philosophy and theology in French and Swiss universities. I also became familiar with the writings of a French Protestant religious socialist, André Philip, a professor of law in Lyons and a member of the Chamber of Deputies.

Pursuing still further my interest in the devotional life, I secured through the good offices of Catholic friends in America a spiritual director at the famous seminary of Saint Sulpice in Paris. Two hours a week for a period of three months with one of the finest spirits I have known will not be forgotten. Here I came to know a man for whom the devotional life was far more than a discipline. It was a growing in the grace and knowledge of Christ. He did for me what I should have expected from a Protestant: he acquainted me with a living Christ. Yet the Christ he made vivid for me was not the harbinger of the Kingdom, but rather the obedient servant of God in the inner life and in the personal virtues.

On leaving France I went to live with an old Harvard (German) friend who was professor of theology in a Con-

fessional Front theological school and who had just been released from a concentration camp. Through his aid I became acquainted with Confessional Church leaders in the various sections of Germany. I saw with my own eyes what I had previously not seen even in print. I accompanied one young minister just out of concentration camp on a preaching tour, and I heard him speak out against the government, mincing no words, knowing that very often the secret police were in his audience.

I soon learned, of course, that these Confessional people have little interest in strictly social and political questions, that they are scarcely aware of the fact that their present plight is tied in with the breakdown of capitalism. But I learned at first hand what it means when we say that the struggle in our world is between paganism and Christianity, between nationalism and Christianity. I talked not only with Niemöller but also with his enemies and with leaders in the German Christian and pagan movements. I learned what the existential attitude is in a situation where the options are living options. By hearing it read in the homes of the persecuted, I learned again how the Bible may be more than something to be read as great literature. I learned the meaning of decision and commitment.

Then I went to visit Rudolf Otto who was in retirement and whom I had the good fortune to see for an hour or two a day throughout the summer. The struggle of the church was never for long out of our conversation. But more important for me were the discussions of his last, and greatest, book, *The Kingdom of God and the Son of Man.* In his interpretation of Jesus I saw again the man who took time seriously: "The kingdom of heaven is at hand." Already it has partially entered into time, it grows of itself by the power of God (here again was the seed growing of itself), it demands repentance, it is an earnest of the sovereignty of God. It is a mystery. Yet the struggle between the divine and the demonic is evident to all who can read the signs of the times.

VIII

Scarcely a better preparation than the reading of André Philip and the time spent with Otto and among the Confessional Church leaders could have been given me for becoming acquainted subsequently in 1936 and again in 1938 with another group, certain students and admirers of Paul Tillich. I had first become familiar with Tillich's point of view when I was in Germany in 1927. For the appreciation of his use of the voluntarist tradition beginning with Duns Scotus and coming down through Jacob Boehme and later Schelling, I had been prepared also by previous acquaintance with the writings of Kurt Leese of Hamburg.

In Tillich's writings I now found a binding together of many of the more significant things which had attracted me in the preceding decade. In his theology I was confronted by a prophetic restatement of the ideas of the Kingdom, of the divine and the demonic, of time being fulfilled, of judgment, of sin and grace, all interpreted in the light of the voluntaristic tradition which I had earlier approached through pragmatism as well as through literary humanism. And, what is more important for me, they were interpreted also in relation to the social (and anti-social) realities which constitute present-day history: self-sufficient nationalism, fascism, communism, capitalism, Bible Protestantism, Roman Catholicism, aestheticism, intellectualism on the side of virtual resistance to the grace of God acting in history, and a religious socialism theonomously aware of the dialectical nature of God, man and history on the other side.

There is much in Tillich which still remains for me obscure and, where understood, unacceptable. His view of Christ as the center of history and his reading of his own philosophy of religion into Reformation theology are to me unconvincing. Yet, it seems to me that American theologians have much to gain from acquiring a greater familiarity with his work, much of which remains untranslated. In Tillich's view of the dialectical nature of reality, of revelation, of God, of the Kingdom, of man and of history, I find an interpretation and an application of Christian doctrine which are far more relevant to the social and divine forces which determine the destiny of man than in any other theologian I happen to know about. Here, if ever, is a theologian who takes time seriously. This aspect of his thought comes best into relief when he is contrasted with Barth. Indeed, Tillich has made the most penetrating criticism of so-called dialectical theology that has yet appeared; i.e., that it is not in truth dialectical.

One who takes time seriously, however, must do more than talk about it. He must learn somehow to take time by the forelock. He must learn to act as a Christian and as a citizen through socially effective institutions, to do what E. C. Lindeman has called the humdrum work of democracy. I for one now believe that every Christian should be actively and persistently engaged in the work of at least one secular organization which is exercising a positive influence for the sake of peace and justice against the forces of hate and greed. But even this is, of course, not enough.

The question is whether the churches as corporate bodies can learn to take contemporary history seriously, whether Christianity will act in time, whether it will not as at the beginning be betrayed in its critical moment by those who sit at its table. The danger is, as Stanley Jones has recently warned us, that the church will be more interested in itself than in the Kingdom. Otto Dibelius once inadvertently wrote of the twentieth century as the "century of the church." What has happened since that phrase was coined lends to it an ironical and ominous overtone. This is indeed the century of the church. It is the century in which the church will have to decide unequivocally whether it means business, whether it will play a constructive role in the dynamic process that makes history meaningful. It will have to come to grips with pacifism, nationalism and capitalism.

This, then, is the change that the decade has wrought in me. Christianity is no longer an optional luxury for me. Salvation does not come through worship and prayer alone, nor through private virtues which camouflage public indolence. Time and history are fraught with judgment and fulfillment. *We* are in the valley of decision. But there is reason for hope, for God will make all his mountains a way.

SEPTEMBER SURVEY OF BOOKS

More Than Appeasement

SECURITY: CAN WE RETRIEVE IT? *By Arthur Salter. Reynal & Hitchcock, $3.50.*

SIR ARTHUR SALTER himself realizes that his plea for a negotiated general settlement in Europe will sound belated. To many, particularly among his own countrymen, negotiation has come to mean little more than a polite synonym for surrender. In the light of Hitler's destruction of Chamberlain's Munich-inspired hopes, the very idea of sitting down around another bargaining table with the fascist dictators seems impossible. No quicker and surer way of defeating a proposal can be found in England today than to charge that it is tinged with "appeasement." Nevertheless, Sir Arthur presents his book, justifying its publication by the belief that Europe is going to have to negotiate a general settlement some time, the only question being whether before or after a general war. He believes that a better settlement can be negotiated before that war, even though the negotiating has to be done with a Hitler.

To the charge that he favors more appeasement, Sir Arthur would reply that what he has in mind is the making of an offer to the nations which threaten the peace which will be so inclusive, so generous and so just that it will leave the dictators with nothing to fight for. Despite censorship difficulties imposed by fascist dictatorships, he believes that an offer of this sort, if widely broadcast, would get through to the German and Italian masses. If such an offer is accepted, the result will be much more than appeasement. At the very worst, such an offer would constitute a public definition of war aims which might persuade the peoples of the democratic nations that they had a cause worth dying for. And on the basis of such a settlement as is here outlined, Sir Arthur believes, a league might be reconstituted which would prove able to substitute a world order for our international anarchy.

When Sir Arthur comes to outline his specific suggestions, however, the difficulty of his proposal becomes clear. For the offer which he would have England make to restore the peace of Europe turns out to be no more than (1) a formal denunciation of the Versailles treaty, especially as regards its war guilt clause; (2) an official explanation that Britain's new alliances do not mean "encirclement"; (3) an avowal of readiness to recognize a dominant German sphere of economic influence on the Continent in return for a similar British sphere overseas; (4) a reformation of the colonial system to provide free entry to colonial markets, a system of exchange between raw materials and manufactured goods which would fit Germany's peculiar finances, and an international form of colonial administration which would take in not only the colonies on which Germany now casts covetous eyes but even such strategically important spots as Gibraltar.

This is good as far as it goes. But does it go far enough? Will it satisfy all the dissident elements which threaten Europe's peace? One can scarcely overlook the fact that it does not even attempt to satisfy Italian aspirations. Is Mussolini so negligible a factor? It does not take into account the inherent instability of many of the states in eastern and southeastern Europe. Is not trouble as likely to come from internal explosions in such states as from threats of aggression? Yet questions of this nature receive no consideration. The treatment of America's relation to European stability is also unfortunately superficial. After agreeing that if England or any other nation had three thousand miles of ocean between it and Europe's problems it would probably turn isolationist, Sir Arthur goes on to argue that the United States should intervene because (a) if the fascists defeat Great Britain and France they will attack this country, and (b) British imperialism is no longer what Americans think it is. Both assertions require more proof than is given.

Despite all criticisms, however, Sir Arthur's book is important. Fundamentally the problem is what he says it is, namely, the necessity of superseding unfettered nationalisms with some sort of larger unity. This cannot be begun, let alone carried through, until the Versailles injustices have been cleared away. Sir Arthur has little faith in dazzling schemes like Mr. Streit's *Union Now*, but his belief that there is still room and time left for fruitful negotiations is something that the war-dreading public should take as a sign of hope.

PAUL HUTCHINSON.

Healthy Religion for Mental Health

THE RELIGION OF A HEALTHY MIND. *By Charles T. Holman. Round Table Press, $2.00.*

WITHIN the first two sentences of his foreword, Professor Holman creates the expectation that his book will show how religion is a valuable resource in the endeavor "to aid in healing the sick, to prevent the spread of disease, and to provide the positive conditions favorable to the maintenance of health." However, persons who are prejudiced against claims for religion as a therapy for the body should not be frightened off by these initial sentences. As a matter of fact, that is not the theme of the book. On more careful reading, it appears that the author does not say it is. He merely says that he has written the book because he believes religion has that value. But the book is actually about religion's "resources for the promotion of mental health," leaving it for others, or for himself at another time, to discuss the contributions which mental health, whether produced by religion or by other influences, may make to bodily health and preventing the spread of disease. There are incidental references to the healing of the sick, but the author does not enter upon fields that are seriously controversial. He is no fanatic and attributes no magical efficacy to either faith cure or psychiatry.

So far is he from being a fanatic that I should say this is one of the most sensible books I ever read about religion. Everybody wants a healthy mind. Among the obstacles to mental health—which means also happiness and a satisfactory relationship with other persons—are these: infantilisms, sense of inferiority, worries, fears, hidden motives, inner conflicts, environmental difficulties. Each of these is discussed in a chapter. These chapters in Part I, under the general heading of "Factors that Menace Mental Health," utilize the most dependable findings of modern psychology so far as they are relevant to the theme and so far as the reader whose interest is practical rather than technical will care to follow them. The author, I have reason to believe, knows a good deal more psychology than he has here employed, except as his fuller knowledge kept his statements

accurate while consideration for the needs and interests of the reader kept them simple. But even in this section much attention is given to the role of religion as a defense against these dangers to soundness of mind.

Part II is devoted wholly to "How Christian Faith Promotes Mental Health." The discussion here, for the most part, is not of specific techniques but of large and fundamental aspects of that healthy religion which, naturally, is the only kind that can be useful in the formation of healthy minds. The topics are such as these: "Courage to Face our Problems," "Discovering the Will of God," "Necessity for Decision and Commitment," "An Undergirding Philosophy of Life," "A God-Conscious Life," "Religion as Discovery of Reality." But large as these themes are, the treatment of them is specific and concrete. A great part of the strength of the book lies in the fact that it carries the impress of the mature faith of a thoroughly healthy mind. In the mental field at least, there is a contagion of health as well as of disease, and Professor Holman's religious sanity should be beneficently "catching." One may hope that, for their own good, many will be exposed to it.

W. E. GARRISON.

The Saving Eumenides

THE FAMILY REUNION, A PLAY. *By T. S. Eliot. Harcourt, Brace & Company, $1.50.*

IN THE END of this play, Harry crosses the frontier and he cannot return. Those who live in this world only will know nothing of what lies beyond the border. If they knew they would not understand.

> But Harry has been led across the frontier: he must follow;
> For him the death is now only on this side,
> For him, danger and safety have another meaning.
> *They* have made that clear.

They are the Eumenides whose appearance in a story of modern life set in northern England is the poet's daring invention, a stumbling block to many readers, an inspiration to others. What business, they are asking, has a poet to introduce these figures from Aeschylus? One critic sums up his mind in the words, "What was good enough for Aeschylus is not good enough for me." Others of us would say that what was good enough for Aeschylus has its source in an eternal world which is as near to a modern house as it was to a Greek palace. Time does not enter here. But Mr. Eliot takes no pains to meet the critics half-way. They are either with him or against him. He has made an experiment all the more valuable because it is defiant.

Is there anything beyond the frontier? Toward the end of the play the Chorus say:

> We understand the ordinary business of living,
> We know how to work the machine,
> We can usually avoid accidents,
> We are insured against fire,
> Against larceny and illness,
> Against defective plumbing,
> But not against the act of God.

But is there any need to be troubled about other things? Or can we rest content within the circle of our daily understandable life? Or is it understandable without that which lies over the frontier? Have we "lost our way in the dark"?

Those who say one thing will think this play unreal and even fantastic. Those who say that for them this life finds its meaning and redemption only when it is seen linked by many lines of approach to that which lies beyond the frontier, will read and think and think again of this strange play. It is not the less worthy of thought because it leaves so much to the reader.

The story is told with a plentiful use of irony. Harry, Lord Monchensey, has long been conscious that *they,* the Eumenides, are near him. He has murdered his wife and escaped detection. He hopes to elude the Eumenides by returning to his home and taking up again the life which he had left. But at home he learns the secret of his own house; his own father had sought to murder his mother but had been prevented by Agatha, his mother's sister. One had done the deed, another attempted to do it; their sin is the same. To him in this accursed house the Eumenides reveal themselves for the first time. It is impossible to show the stages by which in the end Harry ceases to flee from them, but follows them over the frontier. He is going to be "the consciousness" of his unhappy family—"its bird sent flying through the purgatorial flame." He must move alone through flames of ice, to resolve the enchantment, to break the curse. He goes not for himself alone. How, we are not told. It is enough to see him leave the familiar circle for the other land. Only hints are offered to the members of the family; he might explain but they would not understand. They had not seen what he had seen, they did not know what he had come to know. Harry goes out of their sight.

> And now I know
> That my business is not to run away, but to pursue,
> Not to avoid being found, but to seek.

He will have to learn. Love and terror are in what waits him, but it will not let him fall. "I must follow the bright angels."

In the same poetic framework there appear the various characters in an English family, some entirely impercipient, others who begin to see. There are scarcely any direct references to the Christian religion except where by an implied contrast the characters deal with peculiarly conventional religion. They get the idea that Harry is going to be a missionary. Charles remarks that such a thing had never happened in their family, and one of the aunts thinks he should consult the vicar! The poet does not set out to show, indeed he seems deliberately to conceal, what the Christian faith has to do with this story.

It has a great deal to do with it. The subject of the play may seem to be one of crime and punishment, but it is rather one of sin and expiation. In this it is sharply distinguished from *Mourning Becomes Electra,* in which there is no expiation and no escape because no one goes beyond the frontier. The distinctive moment in this play is when the fugitive ceases to escape and goes with *them,* "somewhere on the other side of despair." He will discover there what he has never known. There is a way out of defilement to reconciliation, and he knows he must go, and go not for his own sake, but for others. Only so can the curse be broken. There are only hints of what may be involved: pilgrimage, intercession, the service of humble people—it is enough to know that he is free now from the flight and the despair. "There is forgiveness with Thee that Thou mayest be feared."

It is perhaps within the mind of the poet to make the subject as a study of crime relatively little in comparison with it as a treatment of sin. It is to be remembered that the novel, *Crime and Punishment,* ends upon the hope of redemption through the surrender of the criminal to the love that seeks him. The hope of redemption for Peer Gynt lies in his return to Solveig in whose heart his real self had lived through all his years of masquerading. In this book the phantasm of life ends in the life beyond the frontier to

which all the ways of life move, from which alone comes hope. It is not crime that matters, but sin.

Without saying so, the poet takes his place with all the seers who have understood and tried to teach us, blind as we are, that if we would escape from God, we must escape to God. *Vis fugere a Deo, fuge ad Deum.*

EDWARD SHILLITO.

The Church and the Farmer

THE RURAL CHURCH IN THE FAR EAST. *By Ralph A. Felton. Missionary Education Movement.*

PROFESSOR Ralph A. Felton, head of the rural church department of Drew Theological Seminary, recently spent two years as special lecturer and investigator in the Orient, principally in China and Korea. He writes from that experience, and against a long background as research specialist, extension worker and teacher. While it describes conditions in the Orient, to those who can read between the lines this volume contributes to a better understanding of rural church problems in the United States. It is one of the most important recent volumes in this field and makes a prized addition to the growing shelf of rural church books.

Successive chapters are devoted to the rural church in China, Japan and Korea and to church finance, rural reconstruction, health, lay preachers, and buildings and equipment. The discussion of church finance and lay preachers is particularly timely because of the breakdown of many of our small churches and the consequent neglect of vast areas.

To meet the problem of rural church finance, which is very acute in the Orient, many plans have been introduced. Methods employed are: helping the farmer increase his income through improved agricultural practices, encouraging contributions of time for specific duties and thus keeping down costs, operating church-owned farms, and the use of the "Lord's acre plan" which calls for dedicating to the Lord, at the beginning of the year, the amount to be realized from an animal or a plot of land. This last plan is better adapted to the Orient than it is to the poverty-stricken sections of North Carolina where it is most widely practiced in the United States, says Professor Felton. In some churches the habit of giving is highly developed. Taking into account the relative value of goods possessed, "the Korean church member gives six times as much as the American church member."

In the Orient, the churches making most headway are those which extend their program through the use of lay preachers, much after the English custom. In fact, the unpaid lay preacher under supervision gives results almost as satisfactory as does the untrained, paid "supply" preacher ordained for full-time service. Dr. Felton's discussion makes one ask, "Would many small churches in the United States profit by banding together under the ministry of unpaid lay preachers supervised by a trained pastor?" Surely such a system has advantages over our all too common practice of ruining good laymen to make poor preachers by ordaining to full status men with very meager preparation.

The church in the Orient is carrying out some services largely neglected by American churches. For instance, in China rural church leaders are probably giving more attention to home life than are the churches in any country in the world. A suggested program for churches includes ten specific recommendations for health improvement, and fourteen on agricultural betterment. Some churches are organizing cooperatives. Anyone interested in the town and country church will find pleasure and stimulation in reading this book.

MARK RICH.

Prophet Plus Priest

THE PRIESTS AND PROPHETS. *By Jacob Hoschander. Jewish Theological Seminary.*

IN THIS posthumous work Professor Hoschander challenges positions which have come to be taken for granted by liberals and conservatives alike. While usually on the side of the traditionalists in questions of biblical criticism, this Jewish scholar disturbs any doctrinal complacency. The first essay shows the transition from polytheism through henotheism to monotheism. Such a notable passage as Deuteronomy 6:4 is interpreted as more an expression of the unity of God than of an absolute monotheism, and even "the so-called Deutero-Isaiah" passages that we associate with the doctrine of one God are said to come from one who could also have believed in other divine beings subordinate only to Jahveh (p. 49).

Dr. Hoschander seems ever ready to break a lance with modern higher criticism. He accepts the integrity of the Book of Micah (p. 83), the pre-exilic authorship of Joel (p. 88), and the authenticity of passages like Jeremiah 17:24-26; 33:10-11; 33:17-22, which are assigned by most of the critics to a later age. However, just as in the case of the doctrine of the one God, the author frankly concedes the implications of modern biblical scholarship without retreating from his conservative position as an expositor. He complains that moderns project too much present-day thought into antiquity. The universalistic principle, he feels, could be held by the inspired writers while still believing that the land of Israel was the dwelling place of God. Furthermore, he says that a prophet like Isaiah could well accept communication with the dead as a reality, even while prohibiting necromancy (8:19).

Because we are all so likely to cherish ideas that confirm our own, the study of such a book as this may be recommended. We need such a work to save us from being stereotypes of the liberal fold.

W. P. LEMON.

Marxist But No Bigot

THE MARXIST PHILOSOPHY AND THE SCIENCES. *By J. B. S. Haldane. Random House, $2.00.*

THE INTELLIGENTSIA have an irksome tendency to monopolize and corrupt many books which honestly seek to interpret the knowledge of the experts for all educated people. A tendency also unfair and peculiar: unfair, because it condemns to unwarranted neglect socially valuable works of interpretation, after they have served as a mere fad for amusement of the few; peculiar, because it nullifies an often professed belief of those same intelligentsia that their freedom of thought and action will exist only as the base of public education broadens. Moreover, such people communicate by means of vague terms and obscure phraseology, use of which is the one entree to their circles. In doing all this, they callously place their fellow men in danger at a time when, as H. G. Wells says (and Wells is not the complete charlatan some would have him), civilization swings between education and catastrophe.

In some such manner they will doubtless corner the

market for this book. They will discuss it excitedly in the salons. Its meaning will induce heated chatter. Some of the less cerebral elite will toy with it. For these, Marxism is so quaint, so different ("Dear Haldane is quite divinely red"). Then, after it has ceased to charm them and been mixed with enough malformed notions to kill its interest for sober citizens, it will be discarded as rather dull after all. Can it be that the intelligentsia subconsciously resent a great scientist's direct appeal to those educated men and women who do not consider that their interest in ideas sets them above the rest of mankind, and who realize a responsibility for sharing their knowledge with others? At any rate, thought of what such dilettantes can and may do to this, the sincere work of a sincere man, appalls one.

Ultimately, but often too late of course, the intellectual honesty of a writer such as Haldane counteracts such influences. And his integrity is beyond question. Readers will know where he stands, no matter how barren, to their minds, the location. Himself a Marxist recently converted in the laboratory, convinced that as modern science blows the dust of ignorance from the tools we use to create our existence they will prove to be Marxian instruments, the author explains the basic tenets of his faith and then proceeds to show the interaction of those tenets with the major sciences, including biology (his forte). Relative though the simplicity of his work may be, it does not presume a reader's close acquaintanceship with Marx. Haldane has humor and a sense of personal limitations, and lacks the doctrinaire urge to sock one into agreement. Happily he envisions no such "brave new world" as Aldous Huxley's creation.

This book will inspire some to collateral reading. It will leave others far behind. Specifically, it is for those otherwise reasonable people whose picture of Marxism is that of a bear flicking his tongue over bloody chops. Also for Marxist bigots. Haldane doesn't preach. He brings out the brass tacks and forces one to sit on them.

CHARLES M. SMITH.

America in Our Times

AMERICAN PROBLEMS OF TODAY. *By Louis M. Hacker. F. S. Crofts & Company, $3.00.*

UNDER a title ordinarily reserved for journalistic surveys of contemporary events, Mr. Hacker has written a solid and valuable history of the United States during the two decades following the World War. He has organized his work around what he considers the chief problems of our times: (1) the apparent inability of capitalism to continue to function in terms of a free market; (2) the necessity for erecting proper defenses against possible oppression at the hands of the bureaucracy of state capitalism; and (3) the danger of our involvement in foreign war. Any historian who, like Mr. Hacker, has the courage to grapple honestly with these problems should be able to command a host of thoughtful readers.

In describing the "Golden Twenties," Mr. Hacker has of course the advantage of hindsight, but he tells the story of politics, legislation and foreign policy without vindictiveness. A long and unusually informative chapter is devoted to the relations between capital and labor. The problems of prohibition, immigration restriction, agricultural decline and economic imperialism also receive systematic attention. Although the book is concerned primarily with political and economic problems, Mr. Hacker has included a chapter on "Life, Letters and Art in the Machine Age." Thirty pages, however, allow him to do little more than to name names and to express judgments which occasionally sound cavalier when presented without the evidence which possibly justifies them.

Two of these pages are devoted to religion. Many readers will dispute Mr. Hacker's judgment: "It was true, too, that in certain areas of the country, particularly in the south and the trans-Mississippi west, evangelical Christianity was a living force. But by and large it may be said that during the whole period of the early twentieth century, the influence of the country's churches was very rapidly slipping. . . . While the Federal Council of Churches did make its appearance in 1908, its achievement was not very significant. Americans continued to go to church—when the pull of the automobile and the golf links was not too great—but the influence of organized Protestantism among the contemporary vital forces was definitely of a minor character" (p. 149). It may be that Mr. Hacker is correct in suggesting that the secularization of American life has pushed the churches farther toward the periphery than they will admit, but there is the possibility that he, in company with many other historians, is straining the facts with a mesh too coarse to catch the more subtle influences of Protestantism.

Fully half of the book is devoted to the depression and the efforts to meet its problems. This section alone is worth the price of the book. It describes with more objectivity than one would ordinarily expect the theory, tactics and politics of the New Deal. Mr. Hacker does not attempt to ignore the confusions and contradictions of policy and techniques, but seeks to explain the pressures which created them. His emphasis on analysis and understanding is a welcome relief from the shrill eulogies and denunciations of editorial writers and politicians. He carries over this same approach in his description of the organization and work of the major administrative agencies created by the New Deal. A final chapter furnishes something of a balance sheet for 1937-1938.

What Mr. Hacker has given us, then, is a historical framework within which we can fit facts and events which have come to us blurred by their immediacy and our personal interests and further distorted by the failings of memory. Even those who do not share the author's hopes, fears and social presuppositions will find this volume an invaluable handbook which summarizes important New Deal data which it is difficult to obtain without more effort than many people are willing to exert. The usefulness of the volume is enhanced by its numerous maps and charts, a bibliography and an index.

GEORGE L. ABERNETHY.

Serenity is the Secret

THE ART OF BEING A PERSON. *By George Ross Wells. D. Appleton-Century Company, $2.50.*

THIS BOOK is much better than its title. The title is too reminiscent of Dale Carnegie and his instructions for winning friends and generally being the good-fellow type. The present book is much less superficial and shallow than Carnegie; it is more substantial than Bonnell's *Pastoral Psychiatry;* yet it is not pedantic or pedagogic enough to be a college text in psychology. In substance it is practical and wholesome, relating many interesting case histories, the majority of which describe students encountered by the author.

The author's intention is to give a book with some sensible advice for living. He is evidently writing primarily for younger middle class people who must meet, and are meeting, the serious issues of life. The serene life is the result of

having mastered the art of living. He says that "the art of being a person is the art of being integrated, and consequently being serene rather than being disturbed and unhappy." For ministers seeking a word and definition for the peace so lacking today, the word "serene" seems admirable, and Wells' definition is first rate: "Serenity signifies profound completeness, utter security and emotional satisfaction which cannot be enlarged." The chapters on the relation of man to man, on marriage, on the rearing of children attempt to show how it is possible to gain some measure of serenity. In an age like ours when hysterical neurotics are placed in positions of power, when men and women are feeling the intensities and stresses of living, when children are weaned on sixty-mile-an-hour Sunday trips to the shore, we need a few more books on how to attain the serene life. Our present growth of institutions for the mentally sick bears shrieking testimony to the imperative for quieter, more wholesome living where predominately sane marriages result in the training of healthy-minded children.

One need not be prudish to question the moral result of some of the actions the author admires. He relates the experience of a young unmarried mother who refuses matrimony with the child's father on the ground that he does not have her whole affection. Instead she completes her education and begins a professional career. The story ends well by her marrying another man who adopts the child and moves to another section of the country. But one wonders at admiration for a mother who jeopardizes the future happiness and "serenity" of her child. Again he mentions a young college student who indulged in the wildest promiscuity and later lived a completely "wholesome life." It may be possible, but it does not often happen.

The factors for making a serene life are enumerated in the last chapter. They are good: earn a living; love someone in an intimate way; find values in religion or a philosophy of life; and have some recreation.

Like the books of most American psychologists or typical college professors, this book is plain in style. It is matter-of-fact, without humor and lusterless. Yet it is generally readable after the first chapter.

ADOLPH H. BEHRENBERG.

Plato's Republic and Ours

PLATO TODAY. *By R. H. S. Crossman. Oxford University Press, $2.50.*

I AM a democrat and a socialist who sees fascism rejected and democracy defended on quite inadequate grounds; and it is because I realize that our greatest danger today is not the easy acceptance but the easy rejection of totalitarian philosophy that I have tried to restate the *Republic* in modern terms."

Thus speaks Mr. Crossman in the epilogue to this provocative volume. The author, formerly tutor in philosophy at New College, Oxford, has during the last years been weaned from a purely academic and theoretical interest in political philosophy. He is at present councillor of Oxford city and an active leader of the labor group there. In 1934 he was in Germany as the official reporter for the British Broadcasting System. He is therefore peculiarly well fitted to present to us in modern dress the political philosophy of Plato, who was first of all a theorist but who did, although under the most untoward circumstances, try to translate his principles into effective action. Mr. Crossman's volume is born of the anguish of soul that sees democracy weakly yielding before the ruthless efficiency of totalitarianism. The author feels that a reconsideration of the *Republic* of Plato will help clarify our ideas about democracy and will force us to be as realistic in our attitudes and actions as the opponents of democracy have pretty consistently shown themselves to be.

After establishing in the first chapter the similarities between the age of Plato and our contemporary world, Mr. Crossman writes a splendid chapter on the historical background. Chapter 3 is a stimulating picture of Socrates as the first conscientious objector to prejudice and pharisaism. And I heartily agree with the last sentence in the book: "It is Socrates, not Plato, whom we need." I cannot concur in Mr. Crossman's judgment that Socrates could not avoid responsibility for the checkered careers of Alcibiades and Critias. I think Xenophon is nearer to the truth when he points out that Socrates is to be commended for having restrained these two young opportunists during their early years. They associated with Socrates long enough to learn his method of confounding all comers in debate. But, says Xenophon, if heaven had offered them the choice of living as Socrates did or dying, they would have chosen death. Nor can I accept Crossman's statement that Socrates forced the jury to condemn him to death because he felt that only his death could effect what his life had failed to achieve. But the important thing is that the author has put into the chapter the heart of Socrates' philosophy, the aridity of intellectual training unless accompanied by a change of heart. A quotation from Thucydides is startlingly modern. Thucydides is speaking of Sparta, but how easily another name could be inserted: "Of its foreign policy we could say a good deal. Suffice it now to state that it is second to none in identifying national interest with national honor, national expediency with international justice."

The following chapter on Plato is written with an admirable economy and restraint; no matters of purely antiquarian interest are included, and one who has labored with the ideas of the *Republic* can appreciate the directness and simplicity with which Mr. Crossman isolates and states the facts. Plato believed that the three great evils of Athenian society were "class war, bad government and bad education." There were two other contributory evils of great importance —"the idea that the government belonged by right to a particular social class *or* to the people as a whole. . . . Plato's so-called idealism is now seen for what it is—a grimly realistic estimate of the moral and intellectual capacities of the masses."

Then Plato looks at British democracy for twenty-two pages, then at American education, the New Deal, the family, communism, nazism. The reader will find these chapters delightful. The hypothetical conversation between Plato and an M. P. who is ready to die to make the world safe for democracy is characterized by a truly Platonic irony. Plato calls Englishmen "profoundly unpolitical; they only seem to get excited about politics when their pockets are affected and they don't really believe in themselves or their civic responsibilities." When Plato tackles an American educationalist there are many sly digs at our superficial pride in education, which breeds false self-esteem and pretentiousness. Plato observes that the more educated men are the more easily they are swindled.

Plato looks at the New Deal by writing a letter to the President, surrendering his appointment on the President's brain trust. He'd rather be a dead Athenian than a live American philosopher. Is he correct when he surmises that the President is so busy seeking to keep his power that he has no time to consider what to do with it? In "Plato Looks at the Family," Crossman concentrates on woman's equality with man and concludes that she can have either the

chivalry of men or equality with them, but she cannot have both.

"Plato Looks at Communism" is a well reasoned chapter, which needed to be written. There has been far too much nonsense on the question of Plato's communism. Mr. Crossman has a good analytical mind and he posits immediately three reasons why Plato could not have elaborated a communistic philosophy: that Plato was a member of a city-state, that the general setup of the industrial scene was that of small-scale industries and craft skills, and that he naturally assumed slave labor as part of the economic picture. Crossman sees Plato labeling the ideals of Russian communism false but being vitally interested in an experiment in state planning.

"Plato Looks at Nazism" is a disheartening chapter. It is in the form of a letter from Plato to Aristotle about National Socialism. Crossman confesses in the epilogue that he found himself in the position of *advocatus diaboli*.

"Why Plato Failed" is built on the assumption that Plato actually tried to put his *Republic* into operation in Sicily. I deny the validity of that hypothesis. Plato did try to convert the young Dion to a philosophic attitude, but it is absurd to suppose that he attempted to set up the ideal republic in detail. Aside from these considerations, Crossman's analysis of the flaws in the *Republic* is excellent. His admission is interesting: "The more I read it [the *Republic*] the more I hate it: and yet I cannot help returning to it. . . . It tries to reach the truth by rational discussion."

In the epilogue you will find Mr. Crossman's *apologia pro libro meo*. He has found his study of Plato basically helpful in diagnosing the ills of democracy today and has found also a sure indication of how those ills can be cured before the cancer of fascism spreads its malignant destruction through the world. As I finished the book, the line attributed to Antisthenes, follower of Socrates, came to mind: "If a boy is destined to live with gods, teach him philosophy; if with men, rhetoric [the art of propaganda]."

VIOLA S. CHWOROWSKY.

Prayer and Christian Nurture

TRAINING IN PRAYER. *Edited by Lindsay Dewar. Rich & Cowan, 3/6.*

THIS is one of the best books on essential religious education I have ever read. For it I would sacrifice many larger and more pretentious volumes which, in recent years, have come to my desk. I make these assertions for several reasons. First, it is, so far as I am aware, the only book of its kind in English. In its preparation Canon Dewar of St. Albans, whose writings are always theologically significant, has had the assistance of five specialists in religious nurture and the life of prayer who, in turn, deal with the creative devotional life of all ages: little children, young boys and girls, adolescents, members of the average congregation, and the prayer life of "the teacher of prayer."

Second, neither the distinguished editor nor his associates make the mistake, so common among religious educators, of assuming that the people of Anglo-Saxon lands are religious. We are not. We have religion—more accurately a number of religions—but we are not religious. Our cultural heritage is not primarily religious. We think about religion but we do not think religiously. Religion, to be true to its own nature and to man's persistent needs, is a way of seeing, knowing and living. Hence the need of beginning the process of orientation in the earliest years of a child's life.

Third, this book will lend itself to a number of significant uses. It may well be used as a textbook in schools of religion and leadership training, or as the basis of a series of sermons. Above all, it supplies an invaluable guide for Christian parents. Dr. William Temple, who writes the foreword, says this: "He [the minister] will find here what he needs most, and the way to learn more. . . . Any father or mother who reads the successive chapters as the children pass through the various stages of their growth to full maturity will be guided by expert advisers and enabled to foster with sympathy and wisdom the growing spiritual lives entrusted to their charge."

One could wish that Canon Dewar had enlisted the services of someone—Evelyn Underhill, for example—to write a chapter on the art of *listening* in prayer. The genuine piety of the Quakers, the productive technique of the Groups, the example of mystics and saints in all ages, together with one's own thoughtful appraisal of what is most significant in the life of prayer, combine to say that listening is even more important than speaking. Thus prayer is a dialogue; never is it merely a monologue.

Nevertheless, this is a genuinely significant book—and it costs less than a dollar.

HOBART D. MCKEEHAN.

Books in Brief

THE WAR BEHIND THE WAR, 1914-1918. *By Frank P. Chambers. Harcourt, Brace & Company, $3.75.*

Mr. Chambers, a member of the faculty of McGill University, has written an invaluable companion volume for any good military history of the World War, such as Liddell Hart's. In these days when we are told that wars are won or lost on the civilian front it is surprising that someone has not done this before. Perhaps not enough memoirs have been available hitherto, for what Mr. Chambers is telling is what went on in cabinets and in secret negotiations while the men in the trenches were dying. Although written from a British viewpoint the book is remarkably objective. It is especially enlightening on what went on inside Russia. The author is none too enthusiastic about the military contributions of civilian leaders; on the alleged slowness of generals and admirals to take up with the "brilliant improvisations" of men like Lloyd George and Churchill he evinces considerable sympathy for the generals and admirals. Any reader who is eligible to go to the front when next the war slogans are loosed will be sobered by reading this account of the intrigue which went on in high places in every nation involved in the war. Nothing is clearer than that the fighting men were the last to learn what the rulers and cabinets were actually conniving. And the speeches made to parliaments and publics had little relation to the underground maneuverings which were constantly in progress.

AMERICAN HERETICS AND SAINTS. *By Wallace P. Rusterholtz. Manthorpe & Burack, Boston, $3.50.*

The author is thinking not of heretics and saints as opposite categories—like Arius and Athanasius, or Abelard and Bernard—but of those men who, deemed heretics by most of their contemporaries, yet had in them the essential qualities of saintliness and made enduring contributions to the spiritual treasures of the race. The theme is fruitful, even if not new. Rufus Jones wrote a book of similar import on the world's debt to heretics, and T. V. Smith wrote one on creative skeptics. These differ from each other, and Mr. Rusterholtz from both of them, in their choice of heretics and their estimate of what constitutes an enduring contribution. The present volume, as the title indicates, is confined to America, beginning with John Robinson, who never

came to America though his flock and his influence came in the *Mayflower,* and ending with Dr. Fosdick (rather inadequately described as "Emerson again"), John Haynes Holmes (aptly called "community leader"), and Charles Francis Potter (taken at his own valuation as "scientific religionist"). The range of tolerance is indicated by the inclusion of Cotton Mather at one extreme and Tom Paine, Ingersoll and Clarence Darrow at the other. Even the orthodox should not begrudge a meed of praise to the most radical of these. The faith owes much to the attacks of its enemies. They are, for one thing, a reminder that it is better for the defenders of the faith to be also its critics than to leave the job to its foes.

THE THIRTY YEARS WAR. *By C. V. Wedgwood. Yale University Press, $4.50.*

The literature of the Thirty Years' War is immense, and probably not half a dozen characters in European history have a larger bibliography than Wallenstein. It is surprising to learn, though it is probably true, that there has been no adequate one-volume history of this struggle into which flowed all the religious and political tensions that had been developing during the two centuries prior to 1618, and from which flowed problems which have not yet been settled. If one wants a gigantic illustration of the fact that wars settle immediate issues (when they do even that) only to sow the seeds of larger and worse ones, one may profitably peruse the history of this epoch-making conflict, under the wise and competent guidance of such a historian as Mr. Wedgwood, and reflect upon the unpeaceful consequences of the Peace of Westphalia.

A HISTORY OF EUROPE, FROM THE INVASIONS TO THE XVI CENTURY. *By Henri Pirenne. W. W. Norton & Company, $5.00.*

This extraordinary book has an equally extraordinary history. The author, a professor in the University of Ghent, became a prisoner of war in Germany in 1916. For a time he was permitted to lecture to his fellow prisoners, who thronged to hear him. But soon his captors decided that he was dangerous and removed him to stricter confinement. There he sat down, without books of references and without the accumulated records of his thirty-five years of research, to write, "out of his head," a complete history of Europe. "Being free from all mundane or social obligations in my solitude," he says, "I tasted the charms of meditation, of the slow and progressive elaboration of the ideas that one carries in one's mind." In judging a book produced under these circumstances, one will not complain of the omission of this or that detail, of an occasional judgment at variance with one's own, or of the absence of documentation. As a matter of fact, there is vastly more detail than one would have a right to expect under the circumstances. The author's knowledge is encyclopedic. He wrote not merely a historical essay or a commentary on the evolution of European civilization, but a history. Publication was delayed until after his death because it had been his intention to complete the work down to 1914. The English translation is from the eighth French edition.

THE MENNONITES IN IOWA. *By Melvin Gingerich. State Historical Society of Iowa, Iowa City, $3.00.*

The first permanent Mennonite settlement in America dates from 1683; the first in Iowa from 1839. This thorough and scholarly study marks the centennial of the first Iowa colony. In that state there are now eight Mennonite communities (of which the Amana Society is not one) with about 4,000 members. Always making it a principle to remain apart from the "world" and to maintain their own distinctive customs as well as their faith, they have not been entirely immune to environmental influences. Of the five branches of the Mennonite Church represented in Iowa, the Old Order Amish have been least affected and the General Conference Mennonites most. Though they do not use the phrase, the slogan "Mennonism is a civilization," would express the attitude to which they have adhered with varying degrees of strictness. One feature of their separatism has been the use of the German language—with dialectical variations, Swiss, Alsatian and Pennsylvanian—but in this also there have been different degrees of insistence and of success. The apparent purpose has been to preserve the faith and manners of their fathers, not to propagate them. This book is no less interesting as a sociological study of cultural changes in a separative group than as a record of the thought and life of a sincere and earnest body of courageous Christians.

THE FINE ART OF PROPAGANDA, A STUDY OF FATHER COUGHLIN'S SPEECHES. *Edited by Alfred McClung and Elizabeth Briant Lee. Harcourt, Brace & Company, $1.50.*

The Institute of Propaganda Analysis sponsors this application of the principles which it has already made familiar to the fulminations of Mr. Coughlin of Royal Oak. The seven "tricks of the trade" by which disseminators of fallacy and hokum are wont to disguise the logical nakedness of their argument are designated by these titles: "name calling, glittering generality, testimonial, plain folks, card stacking, band wagon." The meanings of most of these are obvious. For the rest, and for illustrations of all of them—read the book. It is well worth while. Even those who feel entirely able to detect the falsities here unveiled will find plenty of other opportunities to apply the principles. We have a political campaign coming on, and there are few whose thinking would not be clarified by this brief course in practical semantics.

THE HOUSE OF MITSUI. *By Oland D. Russell. Little, Brown & Company, $4.00.*

The Mitsui are the richest family in Japan. Their story is the history of the economic development of the country, including significant chapters of its political and military history also, for the last five hundred years. Their beginnings are lost in the mists of legend. In the fifteenth century, when Japan was in a turbulent feudal period, the Mitsui, defeated in war, surrendered their social standing as samurai to become tradesmen. They began with brewing sake, making shoyu sauce and running a pawnshop. Their mottoes were "Get money" and "Work together"—the latter injunction referring to family solidarity. Soon they extended their operations to dealing in rice and in silk and other textiles; then to banking and currency exchange. They invented such techniques as margins and futures. During Japan's 225 years behind closed doors (1638-1853) the house of Mitsui expanded and ramified enormously, developing all the odious features of a capitalistic regime without an industrial revolution. With the end of the hermit period the Mitsui went into the import and export trade in a big way. Playing a long shot in backing the revolution which ended the rule of the shoguns in 1867 and restored the administration to the emperor, they came into high favor with the government, to their great profit. Their coal mines (bought from the government for less than half a year's net profit) were gold mines, and their contracts for munitions and ships during the war were scarcely less so. But an alliance with the great Vickers concern was prelude to a bribery scandal that earned prison sentences for seven Mitsui directors. Then followed a period of great generosity to public causes and of bene-

fits for their employees, of whom there are about a hundred thousand. The house of Mitsui is still the largest private unit in Japanese industry and finance, but involved now in this dilemma: it has backed the military clique which has carried on anschluss in Manchukuo and war in China, and consequently it has been under pressure to make vast and unprofitable investments in Manchukuo as well as to furnish "loans" to the government, and now, in the opinion of the author, it faces the possibility that the new totalitarianism which it has helped to foster and finance will make the ownership and management of private property an unreality. Mr. Russell has done a substantial piece of research, and he writes like the practiced and competent journalist that he is.

Books Received

Iron Brew, A Century of American Ore and Steel. By Stewart H. Holbrook. Macmillan, $2.50. The story of steel, from the mines near Lake Superior to the mills at Pittsburgh and Gary, not forgetting Wall street, for steel is manipulated as well as manufactured. More attention is paid to personalities than to processes. The author pays no homage to Carnegie and Schwab, but says good words of Judge Gary. (To be published Sept. 11.)

Wild Animals, Great Wild Animal Stories of Our Day. Compiled by Frances E. Clarke. Macmillan, $2.50. Twenty-five stories, by as many authors. Not a juvenile, but a book that will stimulate in any discerning reader a more intimate sense of his kinship with the animal kingdom.

The Revolution of Nihilism: Warning to the West. By Hermann Rauschning. Alliance Book Corp., $3.00. (To be reviewed.)

The Pope's Plan for Social Reconstruction. By Charles Bruehl. Devin-Adair Co., 23 E. 26th St., New York, $3.00. (To be published Sept. 11.)

My Cousin Mark Twain. By Cyril Clemens. Rodale Press, Emmaus, Pa., $2.00. An anecdotal life of Mark Twain, scrappy in form, rich in content and agreeable in style. Kinship furnishes a point of view but little new material. The author's researches have, however, unearthed the disconcerting fact that Mark Twain's famous remark about the weather was not made by Mark Twain but by Charles Dudley Warner.

A Victorian in the Modern World. By Hutchins Hapgood. Harcourt, $5.00. (To be published Sept. 21.)

Forces in American Criticism, A Study in the History of American Literary Thought. By Bernard Smith. Harcourt, $3.00. (To be published Sept. 21.)

The Voyage and Other Poems. By William D. Udell. Bruce Humphries, $1.25. Twenty-two pages of verse.

Elizabethan and Jacobean Playwrights. By Henry W. Wells. Columbia University Press, $2.75. (To be published Sept. 18.)

The Sacheverell Affair. By Abbie Turner Scudi. Columbia University Press, $2.25. (To be published Sept. 22.)

Jonathan Swift, Dean and Pastor. By Robert Wyse Jackson. Macmillan, $1.50. Swift as a pastor of the poor and as dean of St. Patrick's Cathedral in Dublin for thirty-two years is almost a forgotten man. Dr. Jackson's effort to rehabilitate him in the esteem of the church is more convincing than Mr. Noyes' attempt to picture Voltaire as a faithful Christian. Swift was never a heretic. He neither denied the dogmas nor derided piety. He merely, one suspects, cared little about either. Yet he devoted vastly more of his time and energy to pastoral duties than to writing *Gulliver's Travels* or the political satires, upon which his fame is founded. The author makes as good a case as possible for his subject without distorting the facts. The dean was perhaps less a misanthrope than is propularly supposed.

This Porcelain Clay. By Naomi Jacobs. Macmillan, $2.50. One of the ablest British novelists, who has written notable novels of Jewish life, here makes her central character a gentile who pretended to be a Jew for business reasons. A marriage for money (his money) and an estrangement are followed by a reconciliation on a higher plane.

Democracy Today and Tomorrow. By Edouard Benes. Macmillan, $3.00. No one has a better right to speak of the struggle of democracy in Europe than has the former president of Czechoslovakia. In this volume, containing the substance of his lectures at the University of Chicago, he surveys the growth of the democratic spirit, the effects of the World War upon it, reasons for the failure of the League of Nations, the rise of totalitarian states and the development of the present tensions. He believes that a war is probable but that democracy will not perish from the earth—if those who believe in democracy are vigilant and determined.

The "Christian Front," Coughlin's Storm Troopers. By Alson J. Smith. American League for Peace and Democracy, 79 Fifth Ave., New York, 5 cents. This pamphlet contains some of the material that was in Mr. Smith's recent article in The Christian Century, and more. It is a strong factual presentation of the case against this anti-democratic drive with its abuse of the term "Christian" as a cover for fascist ideals and race hatred.

Of Human Freedom. By Jacques Barzun. Little, Brown & Co., $2.50. (To be published Sept. 13.)

Painted Rocks. By Charles L. H. Wagner. Bruce Humphries, $2.00. The author's sixth volume of verse. As poetry it will not go ringing down the ages, but the ideas are sound and sweet and sometimes strong.

The Prophets Tell Their Own Story. By Elmer A. Leslie. Abingdon, $2.00. The author is professor of Old Testament in Boston University School of Theology and, needless to say, is a well trained scholar. He permits the prophets to tell their own story in copious quotations but gives them and the reader able assistance by paraphrasing their messages. Thus each prophet speaks in a continuous discourse that gives a vivid first-person presentation of his life and teaching.

The German Church on the American Frontier. By Carl E. Schneider. Eden Pub. House, St. Louis. This painstaking "study in the rise of religion among the Germans of the west" deals principally with religious activity in Missouri and southern Illinois and Indiana, 1840-1866, and specifically with the work of the body which later became the Evangelical Synod of North America. The author's scientific training in the study and writing of history and his broad sociological interest have prevented this from being merely a denominational history. While it remains a monument to an important religious movement, it is also a social history of an immigrant group making its adjustments to a new environment.

Personalities of the Old Testament. By Fleming James. Scribners, $3.00. (To be reviewed.)

The Evangel of a New World. By Albert Edward Day. Cokesbury, $1.50. (To be reviewed.)

The Complete Bible, An American Translation, with the Apocrypha. Translated by J. M. Powis Smith and Edgar J. Goodspeed. University of Chicago Press, $3.00. (To be published October 31.)

Quiet Moments. By Patience Strong. Dutton, 50 cents. A little book of meditations.

What Shall the Children Read? By Laura E. Richards. Appleton-Century, $1.00. Mrs. Richards (daughter of Julia Ward Howe) should know. She has been writing books for children all her life, and she will be ninety within a few months. In this little book she is specific in her advice, and she does not confine her recommendations to juveniles.

Farthest West. By Laura Adams Armer. Longmans, $2.50. A children's book, of the California shore and the big trees, and fully up to the very high standard that Mrs. Armer has set by her earlier juveniles. They are really good.

Land from the Sea. By Edna Potter. Longmans, $1.50. Juvenile, about Dutch children.

Round the Mulberry Hill. By Alison Baigrie Alessios. Longmans, $1.50. For small girls.

Turgut Lives in Turkey. By Nezehet Nurettin Ege. Longmans, $1.50. Child life in the new and modernized Turkey.

Cinders. By Katharine Gibson. Longmans, $1.50. Highly imaginative and whimsical juvenile, cleverly written and well illustrated.

NEWS *of the* CHRISTIAN WORLD

England Under Shadow of War

Nation Calmly Awaits Outcome of Danzig Crisis—Prayers Offered for Peace in All Churches

(Correspondence from England)

LONDON, Aug. 25.—This letter will travel by air-mail, but even so it will be ancient history before it is read. At the moment we are waiting for decisions which others will make. It is certainly true that the nation is united. It is equally true that there is not a sign of any desire for warfare. If anyone records that Britain is possessed by a war fever, he is saying what is not only untrue but grotesquely untrue.

At the same time, preparations are being made on every hand. Schools, hospitals, air-raid shelters are only a few of the many places which are receiving swift attention. If war should come the country would certainly be much better prepared than it would have been a year ago.

Parliament met yesterday and gave the government the necessary emergency powers; the king returned from Scotland and met the privy council; Mr. Chamberlain and Lord Halifax spoke in the same language as often before. We noted too with thankfulness President Roosevelt's appeal to Italy, and the pope's call to the nations. But there are still no signs that the führer has abated his demands. It may be that he is prepared to lead the world to the very brink of war in the confident expectation that he will once more win a bloodless victory. It may be that he plans a swift "lesson" for Poland without any larger war. I believe that if he counts upon a repetition of Munich he is tragically mistaken. His perseverance in the attempt to subdue Poland is taken here as an infallible sign of his future policy in Europe and this country will be ready to support, though it hates, a war to save Europe from such a fate. "Brethren, pray for us."

* * *

Russian Cynicism Shocks British Public

Before I left Switzerland on Tuesday last, one of our Swiss friends handed me a copy of *Der Bund* which had published a special edition with news of the non-aggression pact between Russia and Germany. One may be excused for being taken by surprise when even the ministers of the crown were unaware that any such agreement was under consideration. So far as I could judge on my return home, there are two feelings shared by almost everybody. First, that cynical as statesmanship can be, this seemed almost too cynical to be true. The acid remark that it looked as if Russia were going to join the Comintern pact was made by many. The other feeling was that, hard as it may make the carrying out of the pledge to Poland, that pledge must and will be kept. We are still in the dark upon the significance of the pact, both in eastern Europe and in the Far East, and for the matter of that in Spain and Italy. Herr Ribbentrop is a brilliant diplomatist; he is notoriously contemptuous of this country, in which he was most familiar with the least representative of our people; but it may well prove that he has misled not only Herr Hitler but the German people. We are assured meanwhile that the new pact is "unideological"! And some are tempted to answer, "Why of course!" Only it must present difficulties to sustain at once an ideological "axis" and an unideological agreement with the other side.

* * *

A Call to Prayer

A call to prayer for peace to be used next Sunday has been issued by the archbishop, writing on behalf of all Christian congregations. He calls for "prayer that even now the crime and horror of war may be averted"; he suggests for his own people the use of the Psalms for the 27th day which have an appropriateness of their own.* In a letter which follows in the *Times* the call of the archbishop, the Bishop of Chichester, one of the most constant advocates of international good will, says: "The great majority of British people share a common tradition of civilization, look to a similar inspiration for their poetry, music and art with the great majority of German people and owe an equal debt to the Founder of Christianity. We have no quarrel with them." It is a very moving letter in which at the close the bishop says, "Justice can never be done if violence is used." It is not yet too late to remember this.

[*The Psalms for the 27th day include the 121st, "I will lift up mine eyes unto the hills," and the 122nd, "O pray for the peace of Jerusalem."]

* * *

The Salvation Army's New General

In other times more attention would be given to the appointment of Commissioner Carpenter to be general of the "Army." It is everywhere understood how the new head has proved himself by long service to be the man worthy to lead the society which he has served so many years in Australia and South America, as well as in this country. It is noted that the army has not fallen into the fashion of giving its leadership into the hands of youth. The general is 67; this fact must mean that the army is willing to have a general on what must be a short-term appointment. In his first pronouncements the new general reaffirmed his adherence to the first principles of the army —religion first, second and third! No separation between social and evangelistic work! The army has innumerable friends who will pray for General Carpenter.

EDWARD SHILLITO.

German Y.M.C.A. Withdraws From World Body

The Y.M.C.A. in Germany has cut the last ties binding it to the international organization and will function hereafter strictly as a nationalist organization. There are reported to be about 3,000 local "Y" centers in Germany, many of them connected with churches.

Call for Prayers For World Peace

Leaders of All Faiths Act as Crisis Deepens—World Council Issues Statement on Peace Duties

(Correspondence from New York)

NEW YORK, Aug. 28.—Church leaders have responded to the world crisis by issuing calls to prayer. George A. Buttrick, president of the Federal Council of Churches and pastor of the Madison Avenue Presbyterian Church, has asked the churches to pray "that nations may be spared to pay the price of peace by renouncing such considerations of national self-interest as may be necessary to achieve a larger measure of justice for all races and nations." William T. Manning, Protestant Episcopal bishop of New York, has requested his clergy to offer prayers for peace "with righteousness and justice." Francis J. Spellman, Roman Catholic archbishop, ordered prayers *"pro pace"* at the close of each mass until further notice. Everybody here is talking about war but, contrary to the state of feeling at the time of the Munich crisis, practically everybody thinks European leaders will find a way of avoiding war. Therein lies the danger.

* * *

Small Crowd Turns Out for A.L.P.D. Parade

Disillusioned perhaps by the fact that the Soviet government after denouncing "Munich" has itself produced a "Moscow" in signing a non-aggression pact with nazi Germany, the American League for Peace and Democracy, which has always been a supporter of the peace policies of the Soviet Union, could muster only 4,000 marchers for its peace parade. The parade last year drew 15,000. Thomas L. Harris, new national executive secretary of the league and former rector of the Church of St. Luke and the Epiphany, Philadelphia, explained that Moscow was not a Munich but really a blow against fascism.

* * *

World Council Sponsors Statement On Church and War

The department of international justice and good will of the Federal Council of Churches has released an able document written by a group of 35 ministers and laymen from 11 countries of Europe, eastern Asia and America, including nations at war or on the verge of war with each other. They were convened by the provisional committee of the World Council of Churches. After a succinct statement of Christian perspectives on the world situation, the report lists penetratingly some causes of the present disorder and some sound Christian judgments upon it. The group calls for an effective deterrent against the use of force by any nation and also the use of the collective will of the community "to secure the necessary changes in the interests of justice, to the same extent that it is used to secure the protection of nations against

violence." The report prints this passage in italics. The statement warns the churches "against becoming agencies for the propaganda of hatred" in wartime. Copies may be obtained from the Federal Council, 297 Fourth Avenue, at 10 cents each or 15 for $1.

* * *

Democracy Conference At Columbia

A much heralded "Congress on Education for Democracy" under the guidance of Dean William F. Russell at Teachers College attempted to give the leadership of educators to the democratic front. Lord Baldwin, former British prime minister, Charles A. Beard, historian, Josiah Stamp, British railway magnate and economist, Nicholas Murray Butler, educator, William Green, labor leader, and Dorothy Canfield Fisher, novelist, were among the speakers. All of the seminars were led by members of Teachers College faculty and the lay delegates were matched by an equal number of educator delegates for a total of almost 400. The seminar on ethical and religious education, chaired by Margaret E. Forsyth, had little to say on the subject but concluded "that a search be made for unrecognized opportunities for democratic education in family life, and in religious, industrial, civic and youth organizations." The *Nation*, in an editorial, "Education Against Democracy," criticized the congress because of the participation of English imperialists and the vice-president of the National Association of Manufacturers and other American tories. The *Times* said the congress "brought forth some inspiring talk."

* * *

And So Forth

A broadside against the "lawlessness in the so-called milk strike" has been sent to ministers and other civic leaders by Frank Gannett, president of the Gannett newspapers and chairman of the National Committee to Uphold Constitutional Government.

Saturday and Sunday, Sept. 30 and Oct. 1, have been set as "loyalty days" by the National Committee for Religion and Welfare Recovery.

Dr. Joseph Fort Newton, rector of St. Luke's and the Epiphany, Philadelphia, explained to the congregation at Grace Church that the Golden Rule could not be taken literally. Like Christ, he said, "We should be a little kinder than is necessary."

Dr. Frederick W. Norwood, after many Sundays at the Fifth Avenue Presbyterian Church, will have six Sundays at the Riverside Church and then take up the pastorate of St. Andrew's Wesley United Church, Vancouver, B. C. Donald Davidson, pastor of St. Andrew's Presbyterian Church, Bournemouth, England, is now the guest preacher at the Fifth Avenue church.

BRADFORD YOUNG.

J. Ross Stevenson, Presbyterian Leader, Taken by Death

Dr. J. Ross Stevenson, former president of Princeton Theological Seminary and leading negotiator on behalf of his church of the pending concordat with the Episcopal Church, died in New York on Aug. 13. Dr. Stevenson was 73. Chairman of the American section of the World Conference on Faith and Order, Dr. Stevenson was also a member of the provisional committee of the World Council of Churches.

Methodists Face Unity Problems

Bishop Waldorf Leads Retreat at Lake Geneva—Dr. H. R. Heininger in Charge at Naperville

(Correspondence from Chicago)

CHICAGO, Aug. 28.—A three-day retreat for "spiritual enrichment, rest, recreation and meditation" will be held from Sept. 1 to 3 at College Camp, Lake Geneva, by ministers and laymen of the Rock River Conference of the newly united Methodist Church. The program will open with the "Bishop's Dinner" Friday evening, and close with a service of worship at which Bishop Ernest Lynn Waldorf will preach on Sunday morning, following a sunrise communion service.

A mere outline of the complete program would take much more space than is available, but the central purpose is to orient the clergy and laity to the task of the church as that task is faced by a reunited Methodism. The retreat, however, will not concern itself only with machinery, but will seek to clarify goals and will stress the spiritual undergirding required for any effective discharge of the church's great responsibilities. Dow Bancroft, director of the new board of lay activities, will speak for the layman; the young people's part will be stated by Rev. Glen Gothard, pastor of Monroe Center Church, and President Horace G. Smith, of Garrett Biblical Institute, will speak from the preacher's viewpoint. Bishop Waldorf will sum up the three viewpoints in an address on "This Retreat as a Spiritual Preparation for a New Church." There will also be separate women's and youth's sessions on Saturday.

* * *

Miss Harkness Comes To Garrett

The Christian Century has already commented editorially upon the appointment of Miss Georgia Harkness as professor of applied theology in Garrett Biblical Institute, but this record of Chicago news would be very incomplete if this important appointment were not mentioned here. Garrett is to be congratulated both upon its ability to secure a teacher of such distinction and upon its courage in breaking tradition by inviting a woman to occupy this chair. Dr. Harkness is an ordained local elder of the Methodist Church, the author of more than half a dozen important books, a successful and inspiring teacher of Bible, philosophy and religion, and an active and wise leader in practical church affairs. Her coming to Chicago is not only an acquisition for the faculty of Garrett, but also for Methodism and the total organized forces of religion in Chicago.

* * *

Prof. Heininger Acting President At Naperville

Prof. H. R. Heininger, who has been on the faculty of the Evangelical Theological Seminary at Naperville for 16 years as professor of systematic theology, has been appointed acting president to succeed Dr. G. B. Kimmel, who died July 14. Dr. Kimmel's death occurred while he was teaching in an extension school for ministers at Boulder, Colo. This fine Christian gentleman will be greatly missed. For 26 years he had been at Naperville as teacher of practical theology and as administrator. Before entering educational work he held successful pastorates at Dayton and Indianapolis.

* * *

Men and Missions Sunday

The ninth annual observance of Men and Missions Sunday has been set for Nov. 19 this year, according to a statement released by F. J. Michel, secretary of the Laymen's Missionary Movement. Fifteen hundred cities and towns in the United States will participate. A four-minute talk by a layman preceding the pastor's sermon, with a community men's missionary dinner for a week night either preceding or following Sunday, is the form of observance recommended, but local committees of ministers and laymen will decide their own plans and carry them out in cooperation with the Laymen's Missionary Movement. A manual containing messages from John R. Mott, Toyohiko Kagawa and others is available upon application to the office of the movement at 19 S. La Salle St., Chicago.

* * *

Frederic Woodward Retires At University of Chicago

Having reached the arbitrary retirement age of 65, Frederic Woodward, vice-president of the University of Chicago, officially ended 23 years' service as faculty member, dean and vice-president at that institution at the end of the past summer quarter. He will, however, remain as director of the university's semicentennial celebration in 1941. During all these years Dr. Woodward has been one of the most popular and respected men on the quadrangles. In the interim between President Mason's resignation in June 1928, and Dr. Hutchins' assumption of the presidency in the autumn of 1929, Dr. Woodward served as acting president. In 1931 he took leave of absence from the university to serve as vice-chairman of the Laymen's Foreign Mission Inquiry, whose report was later published as the epoch-making book, *Re-Thinking Missions.*

* * *

And So Forth

Moody Church, famous Chicago landmark on the northwest corner of La Salle street and Chicago avenue, is being torn down. It was founded by Dwight L. Moody and the building was erected 66 years ago.

Dr. Bruno Rossi, leading European student of cosmic rays, deprived of his professorship at Padua by the Italian government's decrees of September 1938, has been appointed research associate in the department of physics at the University of Chicago. He will meet many other *emigrés* from both Italy and Germany at that institution.

CHARLES T. HOLMAN.

Peace Prayer League Enrolls 2,000,000

Rev. W. H. Elliott, vicar of St. Michael's Church, London, where the League of Prayer and Service was launched in 1936, reports that the league now has more than 2,000,000 enrolled members. Daily prayer for peace is the only requirement of membership.

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Florida Oxford Groups Thrive

Holding Moral Rearmament Conference at Resort City—Young Methodists Lead Revival

(Correspondence from the Southeast)

ATLANTA, Aug. 25.—Exponents of "Moral Rearmament" plan to mobilize in Florida, Sept. 2 to 4. Delegates from five southern states where rallies have been held under the direction of representatives of the Oxford Groups, will come to Sebring, Fla., where Chris Story, New York oil executive just back from moral rearmament meetings in Europe, will preside and Hal Perkins, member of the Florida Oxford Group, will direct the activities of the three-day session. Florida has seen a slow growth in the Oxford Groups, and of Group ideas, during the past several years. Confined mainly to resort areas, where bored people of wealth and conventional members of churches long out of touch with the vital life of Christianity have found a second blessing (or the first, as the case might be), the movement has spread into other sections of the life of the people and has become a definite influence.

* * *

Former Tampa Pastor Returns To Rollins Chapel

Announcement is made of the return to Florida of Dr. E. C. Nance, former pastor of the First Christian Church, Tampa, and recently pastor of the First Christian Church, Seattle, Wash. Dr. Nance, who established himself during his former eight years of residence in the state as a liberal and a friend of minorities and oppressed groups, will come to Rollins College as dean of the chapel, succeeding Dr. Charles Atwood Campbell, who died last winter. The Rollins chapel is unusual in its emphasis on beauty and ritual in Christian worship and affords a working laboratory for non-liturgical worship.

* * *

Baptist World Leader Praises Georgia Hospitality

Dr. James Henry Rushbrooke, London, newly elected president of the Baptist World Alliance, unstintedly praised Georgia's hospitality shown the world-wide gathering of Baptists in the sixth Baptist World Congress held in Atlanta during July. Calling on Gov. E. D. Rivers and Mayor Hartsfield of Atlanta, the British chief executive of the alliance issued an official statement of appreciation, declaring the congress had been treated with "unparalleled generosity and unbounded hospitality." Dr. Rushbrooke stated that he felt the congress had brought great spiritual profit to "our fellow Christians of every communion," as well as to Baptists in all parts of the world. He sailed on Aug. 9 for London.

* * *

Educator Stresses Cost of Segregation System

Dr. Arthur Raper, field investigator of the Interracial Commission, Atlanta, and authority on the Negro race and its social problems, declared in a radio address in Atlanta recently that 38 per cent of Georgia's population is Negro and that the dual system of education, dictated by the policy of racial segregation, is a primary factor in creating the financial crisis in Georgia schools. Dr. Raper said he was not advocating the abolition at this time of the dual system of education, but that he was pointing out its expensive nature. A quarter of the white children of the state are housed in one-room rural schools. School finances present an acute problem in Georgia and Florida. Short terms seem to be in prospect.

* * *

Find Negro Alive Who Was Reported Lynched

The Southern Association of Women for the Prevention of Lynching, with headquarters in Atlanta, announced last week that the number of lynchings in the south for the first six months of current year is three instead of four as reported by Tuskegee Institute. A Negro, reported lynched near Woodcliffe, Ga., was found by Rev. J. O. J. Taylor, Savannah member of the Interracial Commission, and the reported victim of the mob is quoted as saying: "I heard I was lynched, but didn't pay no attention to it because I knew I was livin'." Mrs. Annie Kirk Turner, chairman of the Georgia Council of the Association of Southern Women, praised the investigators for their tireless work in bringing the facts to light. Mr. Taylor was assisted in his investigations by several citizens of Savannah including the city editor of the *Savannah Morning News,* and the chief of the Savannah detective bureau.

* * *

Young Methodists Conduct Revival Campaign

Atlanta Methodist young people are conducting a city-wide evangelistic meeting at First Methodist Church. Rev. R. L. Armor, pastor of the East Point Methodist Church, is the preacher and young people of the Methodist Union of the city are sponsoring the whole program. Young people between the ages of 16 and 25 are especially urged to attend. So-called "youth revivals" have become a fixed feature of church life in the south in recent years and have been especially effective among Methodist and Baptist groups.

* * *

And So Forth

Dr. Richard Orme Flynn, for more than 40 years pastor of North Avenue Presbyterian, Atlanta, has retired on a liberal pension provided by his church. He and his family will continue to reside in this city where his ministry has been spent.

Dr. Ira D. S. Knight has resigned as pastor of the First Baptist Church, Durham, N. C., to accept the pastorate of the First Baptist Church, West Palm Beach, Fla. Dr. Knight has been pastor in Durham about 12 years and will succeed Dr. Charles H. Bolton who has become associate secretary of the Baptist pension board at Dallas, Texas.

Bishop Warren Akin Candler recently observed his 82nd birthday at his home in Atlanta. In good health and keenly interested in the developments abroad the bishop hoped fervently for the prevention of war. "Wars are not like they used to be; they kill too many people," he said.

Druid Hills Presbyterian Church, Atlanta, is going forward with plans for a new church auditorium of gothic design.

ADIEL J. MONCRIEF, JR.

Denver Host to Catholic Charities

Organization's National Gathering Plans Stronger Program—New Leaders of Denominations Take up Tasks

(Correspondence from Colorado)

DENVER, Aug. 25.—Denver was host this summer to the 25th annual convention of the national conference of Catholic Charities and the St. Vincent de Paul society, the latter being the laymen's charitable organization. High mass was celebrated in the Municipal Auditorium before a huge congregation from many states. The whole circle of great social problems was discussed and the program of action intensified for the future. Mgr. John R. Mulroy, head of the Denver Catholic Charities, was chosen president of the national organization.

* * *

Denominations Get New Leaders

Three denominations have new leaders in the Rocky mountain region. Rev. William E. Hammaker, recently returned from service in China, has assumed his duties as bishop of the Methodist Church in the Denver area and is marshaling his forces for future advance. Rev. Nelson C. Dreier is the new superintendent of the Colorado conference of Congregational churches. Mr. Dreier comes from a successful pastorate at Cedar Rapids, Ia., and has already gained a real grasp of his new field. Rev. William A. Phillips has become executive secretary of the Colorado Baptist state convention. He was for five years a missionary among the Gara head-hunters in northern India. Since then he has done extensive home missionary work in Washington, California and Utah and brings a wealth of experience to his new position.

* * *

Dr. Loper Goes to California

Denver loses one of its influential ministers this fall in the person of Dr. Vere V. Loper. Dr. Loper came to First-Plymouth Church nine years ago, soon after the union of the two congregations. By wise and faithful leadership he has brought about a spirit of unity and enthusiastic loyalty as well as a rapidly growing membership. He has also given himself unstintedly to the wider interests of the Kingdom in the community. Among other activities he has served for several years as chairman of the Interracial Commission, he has been president of the Denver Ministerial Alliance and is now president of the Colorado Council of Churches. For a number of years Dr. Loper has been the Denver correspondent for The Christian Century. He goes at the end of the vacation period to be the minister of the strong First Congregational Church of Berkeley, Calif.

* * *

Dr. Stone Addresses Convocation

Dr. John Timothy Stone of the Presbyterian Theological Seminary, Chicago, delivered the principal address at the midsummer convocation of the Iliff School of Theology. His subject was "The Dangers

of Secondaries." The degree of doctor of theology was conferred on Herman R. Gebhardt, Evan F. Markley, Louis J. Person, Helen Olivia Rice and Blanche Crosby Schmalhorst.

* * *

Methodist Leader Dies Suddenly

Methodism in the Denver area met a loss in the recent death of District Superintendent George F. Klein, who passed away suddenly this summer after a surgical operation. Dr. Klein was a calm, sincere Christian statesman, taken away in his prime of usefulness here. Rev. Otto H. Houser, pastor of Trinity Methodist Church, Denver, has been appointed to succeed Dr. Klein as superintendent of the Denver-Grand Junction district. Rev. Samuel W. Marble comes from Albuquerque, N. M., to the Trinity pulpit.

* * *

And So Forth

Rev. Charles O. Thibodeau, formerly district superintendent over the Greeley district, has been assigned to the St. Paul's Methodist Church in Denver. St. Paul's was a Methodist Episcopal Church, South, until the recent unification of Methodism.

Dr. George B. Vosburgh at 90 years of age has just gone through a successful appendectomy and is rapidly recovering. Dr. Vosburgh was formerly pastor of the First Baptist Church in this city.

Rev. Charles J. Bissey of Ainsworth, Neb., has accepted the call of the Berkeley Community (Congregational) Church of Denver, and is at work in his new field.

W. O. ROGERS.

Methodist Union Wins Court Test

Circuit Court Judge Theodore T. Jacobs of Centerville, Mich., has ruled that recent Methodist unification is legal and binding on members and clergy of the three churches involved. The case is believed to provide the first court test, and grew out of the refusal of the Rev. Lester L. Case to relinquish the parsonage or pulpit of the Ninth Street Methodist Protestant Church of Three Rivers, Mich. Mr. Case is one of 18 ministers of the Michigan Methodist Protestant conference who have refused to join the new church or recognize its authority.

Protestants Face More Trouble In Orthodox Countries

Baptists in Rumania report that the authorities there are interpreting the regulations recently imposed on evangelical congregations in such a way as to run them out of the country. Although it had been announced that regulation of Baptist congregations would hereafter be in the hands of the central government, local authorities have continued to act, with the result that in ten days after the new regulations went into effect 40 Baptist churches were closed without previous notice. The provision that Baptist churches must show at least 50 members is also being interpreted in such a way as to make impossible enumeration of former members of the Orthodox Church as Baptists. At the same time, the synod of the Greek Church has protested to the British and Foreign Bible Society against the activity of its agents in Greece and has proposed to the government that its publications be excluded.

Japan Stirred by Action on Treaty

Explanations of America's Action Fail to Satisfy Crowds—More Censorship for Missions

(Correspondence from Japan)

TAKAYAMA, Aug. 7.—Abrogation by the United States of the Japan-America trade treaty of 1911 is the subject on everybody's mind here. While an effort is being made locally to show that this has been purely a move of internal American politics and may have been taken merely to clear the way for the making of a new pact suitable to changed Far Eastern conditions, there is deep concern over its possible consequences and some tendency to include Americans in the anti-British spirit that has been sweeping this country in recent weeks. Thus far none of these demonstrations have been violent. No embassy gates have been broken down and, in fact, most of the thousands of demonstrators reported as participating were the idle and curious who inevitably flock to a disturbance of any kind. Yet all foreigners have been feeling the tightening of police supervision and some degree of inconvenience due to ever growing restrictions.

* * *

Censors Force Excisions from Christian Year Book

Censorship too of things both coming in and going out has been increasing of late, the expurgation of the 1939 *Japan Christian Year Book* being the most outstanding instance. Eight pages (four sheets) had to be cut out before the book could be sold and distributed by the Christian Literature Society. The first deletion dealt with "The Year 1938 in Japan: A General Survey," and evidently reported matters in relation to the war in China which are not current news here. The second eliminated the introduction and first few paragraphs of a paper on "Social Conditions and Work" and the third removed the opening section of an article on "Relations to the Non-Christian Faiths of Japan," the latter one of several by delegates from this country to the Madras Conference dealing with Christianity's position in the empire. One has the feeling that the book, from which actually very little has been deleted, is even more valuable now than before for those wishing a real understanding of the role of Christianity in present-day Japan.

* * *

Madras Echoes Heard at Mission Conference

The third annual meeting of the Fellowship of Christian Missionaries was held in Karuizawa from July 28 to 30. Now that all administrative functions of the old Federation of Missions have been turned over to the National Christian Council, the several hundred foreign workers of 50-odd denominations and missions in Japan still feel the need of at least one conference yearly in the English language for mutual help and inspiration. Fully 300 attended this year's gathering. The program followed the general theme "What Madras Can Mean to Japan," and papers were read by delegates, both Japanese and for-

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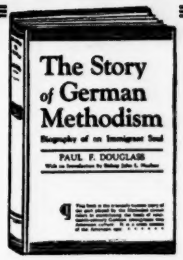

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eign, on the various emphases of the Madras Conference. It was widely felt that Japan is peculiarly ready for the type of group and family evangelism which has been found so effective in other lands. Stress was also given to the spiritual awakening to be observed among youth and to the need for a new technique in both churches and Christian schools to minister thereto. Social service also received consideration from the standpoint of the evangelistic approach.

* * *

Missionaries Kill Proposal to Protest Civilian Bombings

The only flash of forensic fire reminiscent of days of stronger missionary influence in Japan came when someone introduced a resolution calling for protest over the bombing of defenseless civilian centers in the only war raging just at present; but executive prerogative quickly buried the resolution in the business committee. Even though the ever alert detectives were in the house, it was obvious that there were people present who wanted to vote on that proposal. Dr. John A. Foote, Baptist, of Osaka was elected chairman of the fellowship for 1939-40, Dr. C. W. Iglehart (Methodist) will be editor of the 1940 *Year Book,* your correspondent editor of the *Japan Christian Quarterly.*

* * *

Labor Federation Split by War Problems

Japan's labor troubles are a perpetual headache. Because the tendency in the national emergency has been toward longer working hours, the government stepped in early this year to establish a maximum 12-hour work day. Now it seems that in large industries concerned with war orders this has reduced wages and strikes are on the increase according to figures released by the welfare ministry. With a growing labor shortage due to military service, wages for unskilled labor have tended to exceed skilled wages and the government has had to compel their reduction by 20 per cent. In the meantime, however, living costs have increased by at least 25 per cent in the past two years. Another natural result of this condition is the greater number of women engaging in industry. This not only produces the drop noted in the statistics for weddings and births in 1938, but it disturbs the entire labor market.

The Japan Labor Federation, until recently considered a united front in meeting the present emergency, has experienced its first schism in several years by the defection of an element claiming to be more patriotic in its "Service to the Nation through Industry" movement. The federation, while bowing to none in loyalty to the nation, seeks to preserve the welfare and living standards of its members through well organized labor and trade unions; but these differentia now seem to be under attack by those seeking a more perfect amalgamation of all various components of the nation.

* * *

War Regimentation Strikes At Bobbed Hair

Other interesting manifestations of the desire to regiment everything may be seen in the popular movement against permanent waves for Japanese women and for clipping the hair short among young men and old. In all papers last month it was reported also that the upper class students of the Peeresses' School in Tokyo had voted to abandon bobbed hair, and now it is anticipated that by autumn young women students in general will be following the older custom of parting the hair in the middle and drawing it back to a knot at the back of the head. One is also impressed by the uniformity with which the patriotic women's societies are dressing and turning out in vast numbers for various public services. This is so foreign to the nature of the old-fashioned Japanese housewife and mother, however, whose place was in the background at home, that one wonders whether the modern Japanese women will ever return in meek conformity to fireside submission.

* * *

Summer Tragedy Emphasizes Need For Fishermen's Missions

That Japan is the land of tragedy is always obvious to one who lives by the sea. This little foreign summer community has just experienced an incident calculated to impress more indelibly in our minds the large number of fishermen and their vessels annually reported lost at sea. A typhoon was raging all day yesterday and from mid-morning a fishing smack was seen from our shore to be in trouble about two miles out at sea. Finally it capsized in the waves and through glasses its occupants were seen to set off bravely swimming toward shore. The entire populace was soon anxiously watching their progress but with no way of helping in such billows. Ultimately 14 of the 16 who were on the boat reached shore, all young fellows, too young for military service—all of that age are at the front. But two, one a father of seven children and the other with nine, were seen to perish in the waves. Christian prayers went up for those fishermen and our summer community is offering help to the bereaved; but it is safe to say that not one of those 16 ever heard anything about Christianity before. This reveals the slight extent of the spread of the gospel in this land, especially among fishermen. Kagawa says they are the most pitiful and neglected people in all Japan, yet not greatly different from those beside the Sea of Galilee.

T. T. Brumbaugh.

First United Methodist General Conference at Atlantic City

The first General Conference of the Methodist Church, formed at Kansas City last May, will be held at Atlantic City, N. J., next April. Most of the jurisdictional conferences of the new denomination will meet immediately following the Atlantic City session. All such conferences will meet quadrennially.

Claim Liquor Costs More Than Relief

The research department of the national W.C.T.U. has made public figures which show that the costs of liquor to the nation since repeal went into effect have totaled $25,364,509,062, thus exceeding relief costs by 10 billion and coming within 15 billion of the total national debt. After adding up all the revenue which the liquor industry has paid the government and labor, the W.C.T.U. reckons that liquor still has imposed a net cost on the nation of $20,864-509,062.

Methodist Youth Faces 'Front'

Endorse Labor Law, Housing Program; Protest Anti-Semitism, Military Expansion—College Bans Football

(Correspondence from Alabama)

BIRMINGHAM, Aug. 26.—The Alabama Conference of Methodist Young People, held recently in Montgomery, went on record as facing front in dealing with various social issues. The more than 300 young men and women in attendance adopted resolutions declaring for "a Christian code of morals for young people." Some of the specifications were: Opposition to the liquor traffic and to all gambling devices; endorsment of the federal fair labor standards law, the child labor amendment, and the housing and rehabilitation programs; protest against the military expansion policy and compulsory military training in the schools. The conference also went on record as against anti-Jewish movements and racial persecution and discrimination of every kind. In dealing with this situation in our own land, it declared its approval and appreciation of Alabama papers that have given editorial support "in behalf of a Christian and a really democratic adjustment between black and white-skinned peoples." It urged the Alabama legislature to provide for Negroes educational facilities comparable to those enjoyed by whites.

* * *

Intercollegiate Football Is Banned

Birmingham-Southern College has come to the parting of the ways with intercollegiate football. The trustees of the institution gave their approval to the recommendation of President R. R. Paty, and with the completion of the 1939 schedule of games intercollegiate football passes. A larger program of intramural sports is being arranged, and a campaign to secure $100,000 for a physical education building is under way. It will be of interest to note what effect the abandonment of this most popular feature of college sports will have on student enrollment. Howard College, also of Birmingham, will continue football, and this situation will provide a clearer test as to whether this sport has the drawing power that many believe it has.

* * *

An Enlarged Methodist Conference

The North Alabama conference of the Methodist Church ranks with the first five in Southern Methodism in the number of church members and of conference members. With the merger of the Methodist Episcopal and Methodist Protestant conferences in the same territory there will be an increase of some 20,000 in the number of church members, or a total of more than 160,000. In advance of formal ratification of the plan of union of the three denominations the Southern body voted to increase the lay membership of an annual conference by more than 50 per cent, or one from each pastoral charge. This increase, together with a like provision in the other two bodies, will give the new North Ala-

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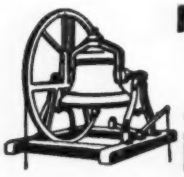

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bama conference approximately 400 clerical and 350 lay members. The first session of the united conference will be held in Woodlawn, Birmingham, Nov. 1.

* * *

Two Prominent Citizens Shift Places

As previously reported in these columns, the trustees of Howard College, a Baptist institution, have called to its presidency the Hon. Harwell T. Davis, for some years prominent in political affairs in Alabama. In accepting this office Mr. Davis resigned as collector of internal revenue for the northern district of Alabama. His successor in this federal office is Dr. Henry J. Willingham, for 25 years president of the State Teachers College, Florence, Ala. Both these prominent Baptist laymen are honored, not only as active churchmen in the ranks of the Baptist denomination, but as citizens of Alabama whose influence and effort have supported all issues of moral reform.

* * *

And So Forth

The federal post office department of our government announces the forthcoming issue of a series of stamps commemorating the services in the past of men and women in civil life. One of the men to be thus honored is Booker T. Washington, who for 34 years was president of the Tuskegee (Ala.) Normal and Industrial Institute. He is the only Negro to be thus honored in the history of our post office department.

The Alabama legislature has provided for a non-political board of pardons and paroles. This is generally accepted as a real reform, and in a recent referendum on constitutional amendments was approved by a substantial majority. It is accepted that Governor Dixon will name a board of three citizens who will not be officeholders and not influenced by political motives. The members of the board are to give practically full time to their duties.

JOHN SHELBY CHADWICK.

Unitarians Broadcast in Reply To Father Coughlin

The Unitarian League for Social Justice began a new series of radio addresses on Aug. 30 with the Rev. Walton E. Cole, of the Toledo, Ohio, Unitarian Church, as speaker. The series is announced to deal with "The American Way of Life." Most of the initial address was devoted to a criticism of Father Coughlin. The addresses are being broadcast over station WSPD, Toledo, and a network of independent stations.

Pope Broadcasts Peace Plea

Pope Pius XII broadcast a plea for peace to the world from his summer residence on Aug. 24. "The danger is imminent, but there is yet time," declared the pope. "Nothing is lost with peace; all may be lost with war. Let men return to mutual understanding! Let them begin negotiations anew, conferring with good will and with respect for reciprocal rights. Then they will find that to sincere and conscientious negotiations an honorable solution is never precluded. They will feel a sense of greatness in the true sense of the word if, by silencing the voice of passion, be it collective or private, they will have spared the blood of their fellow men and saved their countries from ruin."

Launch Church Loyalty Program in Atlanta

The Atlanta Christian Council announces plans for a church loyalty program of advertising and of special church emphasis from Oct. 1 to Dec. 15. C. R. Stauffer, president of the council, outlined plans for the campaign at a recent meeting of the executive committee, which is composed of all Protestant churches of greater Atlanta.

Presbyterian Church Reports Growth

The membership of the Northern Presbyterian Church now stands at 1,978,095, an increase of 24,361 during the past year, according to figures made public in mid-August. Sunday school membership is 1,495,038, an increase of 11,847 over last year. Denominational officers state that "all Presbyterian membership statistics are based solely on the number of communicants remaining in full standing, according to the strict rules of the church relating to membership. They are based neither on the number of baptized members nor on the Presbyterian population."

Harlan County Sets Up Institute on Youth

The meeting of the Pine Mountain Guidance Institute held at Pine Mountain, Harlan county, Ky., Aug. 20-26, will, its sponsors believe, do much toward rectifying the popular picture of "bloody Harlan" as a place where destructive violence reigns. The institute studied the needs of Harlan youth and the resources available for meeting those needs. Leading Harlan citizens and a representative group of state and national leaders attended.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Bachelor Mother

(Ginger Rogers, David Niven) (RKO) Entertaining, laughably absurd farce. Shopgirl heroine impulsively befriends foundling baby, and hilarious complications start when everyone assumes it is her own. Clever, sophisticated dialogue, avoiding offense. Ginger again demonstrates her ability as a comedienne.

For A: Very amusing. For Y: Amusing. For C: Harmless.

Code of the Secret Service

(Ronald Reagan) (Warner) Theft of government engraving plates sends G-man hero on trail of counterfeiters in Mexico. Falls repeatedly into their hands and makes countless narrow escapes until local police finally aid him in their capture. Lively thriller with small dose of romance and comedy.

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For A: Hardly. For Y: Passable. For C: Exciting.

Hotel for Women

(Linda Darnell, Ann Sothern, Elsa Maxwell) (Fox) Alluring glamorization of working girls' lives in New York. Heroine is small-town girl who achieves incredibly swift success as advertising model, recovering sweetheart who had jilted her. Eye-appealing, artificial stuff, lavishly set. Sparkling, amusing dialogue.

For A: Depends on taste. For Y: Too sophisticated. For C: No.

The Star Maker

(Bing Crosby, Louise Campbell) (Para) Another entertaining musical echo of the past. Episodic story, inspired by career of Gus Edwards, reviews his songs and child vaudeville acts which brought him fame. Many youngsters in cast and new 14 year old singing "find" Linda Ware, add interest.

For A: Good of kind. For Y and C: Entertaining.

They All Come Out

(Rita Johnson, Tom Neal) (MGM) Authentic, informative prison film made in cooperation with U. S. department of justice. Exciting gang robberies at start, but mostly shows kindly efforts of prison staff to rehabilitate criminals. Human little story of regeneration of boy and girl involved with bank robbing gang.

For A and Y: Good of kind. For C: Too mature.

Undercover Doctor

(J. Carroll Naish, Lloyd Nolan) (Para) Plausible, convincing, well acted film. F.B.I. methods of tracking down criminals interestingly shown. Mainspring of plot is the vain effort of a prominent doctor, grown wealthy from undercover services to crookdom, to shake off his criminal association.

For A: Good of kind. For Y: Doubtful values. For C: No.

Unmarried

(Helen Twelvetrees, Buck Jones) (RKO) Crude ex-pugilist and brittle cabaret hostess are regenerated through love of an orphaned lad for whom they establish a home. Human values greatly nullified by unsavory atmosphere at film's start, and questionable morals in pair's unmarried status until boy is grown.

For A: Hardly. For Y and C: Unsuitable.

Wizard of Oz

(Judy Garland, Haley, F. Morgan, Lahr) (MGM) Famous old stage play glorified in gorgeous technicolor amplified in typical Hollywood style. Fantastic dream experiences of little heroine picturesque and highly thrilling for all but oversensitive children. Mixture of gaudy and sensational with striking and artistic.

For A, Y and C: Very good of kind.

Best Recent Family Films:

Goodbye, Mr. Chips	Andy Hardy Gets Spring Fever
Second Fiddle	Five Came Back
Unexpected Father	Stanley and Livingstone

Best Recent Films for Adults:

Clouds Over Europe	The Man in the Iron Mask
The Sun Never Sets	On Borrowed Time
Stolen Life	Four Feathers

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